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NEW HANDBOOK
OF ALL
DENOMINATIONS

Compiled by
M. PHELAN

SEVENTH REVISION

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PREFACE

THE first edition of this HANDBOOK was published in 1915, and was prepared to meet a need for the information which it contained. Since that time revisions have been made, principally in statistical matter, and six editions have been brought out. The demand has continued, and the circulation of the book has gradually widened.

The present edition has been projected on broader lines than former issues. The matter has been almost completely rewritten and the work somewhat enlarged. Representatives of all the principal denominations and of many of the smaller ones have been asked to prepare or to furnish material on their Churches. The most of those addressed have responded favorably, and many have prepared complete articles for this edition. In every case, the small denominations and the large, painstaking care has been taken to obtain the facts and to present every subject without bias and without offense.

Our largest debt is due to the vast storehouse of information on the religious bodies of the United States collected and published in 1926 by the Bureau of the Census at Washington. In many instances denominational representatives have referred us to their contributions published in the Census Bulletins. Others have revised their Bulletin contributions for use in this HANDBOOK. In numerous other instances, when a fact was wanted, or later statistics had not been furnished by denominational statisticians, recourse has been had to the publications of the Census Bureau. The Director of the Census very generously granted the author permission to use such material as he desired, and due credit is given here and in detail throughout this work.

ACKNOWLEDGMENTS

Grateful acknowledgment is made to the following Church representatives for the articles and other contributions which have gone into the making of this edition:

Adventist bodies and Seventh-Day Adventist Denomination—H. E. Rogers, Statistical Secretary of the General Conference of Seventh-Day Adventists, Washington, D. C., for material and statistics furnished.

Baptists—E. P. Alldredge, A.M., D.D., Secretary of Department of Survey, Statistics, and Information, Baptist Sunday School Board, Nashville, Tenn., for complete article on the Baptists, and statistics for the larger Baptist bodies.

American Baptist Association—Ben M. Bogard, D.D., Editor of the *Baptist and Commoner,* Little Rock, Ark., for complete article on this body.

Christian Church—F. G. Coffin, D.D., President of General Convention of the Christian Church, Columbus, Ohio, for statistics and statement concerning the union with the Congregationalists.

Church of Christ, Scientist—Complete article in this HANDBOOK originally furnished by Clifford P. Smith, of the Committee on Publication of the Christian Science Mother Church, and revised for this edition by C. August Norwood, present manager of the Committee.

Church of the Nazarene—E. J. Fleming, General Secretary of Church of the Nazarene, Kansas City, Mo., for material and statistics.

Congregational Churches—Charles E. Burton, Secretary of National Council of the Congregational Churches, New York, for statistical and other matter.

Disciples of Christ—F. W. Burnham, former President of United Christian Missionary Society, Indianapolis, Ind., for revised article.

Evangelical Church—Bishop S. P. Spreng, D.D., Naperville, Ill., for complete article.

Friends—Walter C. Woodward, Editor of *American Friend,* Richmond, Ind., for complete article.

Jewish Congregations—H. S. Linfield, Director of Statistical Department of the American Jewish Committee, New York, for material complete.

Latter-Day Saints—The Presiding Bishopric, by David A. Smith, Salt Lake City, Utah, for complete article.

Lutherans—M. G. G. Scherer, D.D., Secretary of United Lutheran Church, New York; F. Braun, General Secretary of Evangelical Lutheran Synod of Ohio and Other States, Hawkeye, Iowa; the Augustana Book Concern, of the Augustana Synod, Rock Island, Ill.; E. Eckhardt, Statistician of Evangelical Lutheran Synod of Missouri, Ohio, and Other States, St. Louis, Mo.; and Prof. Carl Ackermann, Ph.D., Secretary of Evangelical Lutheran Joint Synod of Ohio and Other States, for material and assistance, the last named furnishing complete article on the Joint Synod of Ohio. The Lutheran World Almanac for 1932 has been consulted by the author for the latest Lutheran statistics and information concerning certain unions and other movements in the Lutheran Churches.

Methodists—Article for Methodist Episcopal Church revised for this edition by Dr. Frank Wade Smith, editor of the Methodist Year Book.

Presbyterians and Presbyterian Church, U. S. A.—Lewis S. Mudge, D.D., LL.D., Stated Clerk of the General Assembly of the Presbyterian Church, U. S. A., Philadelphia, Pa., for complete article.

Presbyterian Church, U. S.—J. D. Leslie, D.D., LL.D., Stated Clerk of the General Assembly of the Presbyterian Church, U. S., Dallas, Tex., for complete article.

United Presbyterian Church—O. H. Milligan, D.D., Clerk of General Assembly of the United Presbyterian Church, Pittsburgh, Pa., for revised article.

Protestant Episcopal Church—Rt. Rev. Frank E. Wilson, S.T.D., Bishop of the Diocese of Eau Claire, Wis., for complete article.

Reformed Church in America—Henry Lockwood, D.D., Stated Clerk of General Synod of the Reformed Church in America, Englewood, N. J., for all material.

Christian Reformed Church—D. H. Kromminga, Professor of Church History in Calvin Seminary, Grand Rapids, Mich., for complete article.

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Salvation Army—W. L. Devoto, Literary Secretary, National Headquarters, New York, complete article.

United Brethren—S. S. Hough, D.D., Executive Secretary, Board of Administration, Dayton, Ohio, for material and statistics.

Added features of the present edition are: (1) Fairly complete Bibliographies on the leading religious bodies of the country, affording reference material for those who wish such information. These Bibliographies, most of which have been supplied by the Church representatives named in the preceding list of acknowledgments, are to be found in the Appendix. (2) A Canadian section, also to be found in the Appendix, containing an article on the United Church of Canada, by Rev. Donald M. Solandt, M.A., D.D., Associate Book Steward, United Church Publishing House, Toronto, Canada, and an article on the Church of England in Canada, by Rev. R. A. Hiltz, M.A., D.C.L., General Secretary of the General Board of Religious Education of that Church, Toronto, Canada, and grateful acknowledgment is made to these distinguished Churchmen and of our Northern neighbor for their contributions.

M. Phelan.

Fort Worth, Tex., October 10, 1932.

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NEW HANDBOOK OF ALL DENOMINATIONS

ADVENTISTS

WHAT is known as the "Advent movement" originated with William Miller, who was born at Pittsfield, Mass., in 1782, and died in Low Hampton, N. Y., in 1849. Religiously, Mr. Miller grew up to be an avowed deist, but, as he said, "found no spiritual rest" until, in 1816, he was converted and united with the Baptists. After his conversion he set out upon a careful study of the Bible, using only as helps the marginal references and Cruden's Concordance.

At that time very little was heard from pulpit or press respecting the second coming of Christ, the general impression being that it must be preceded by the conversion of the world and the millennium. Mr. Miller became convinced, from his examination of the prophetic portions of the Bible, that the accepted doctrine of the world's conversion was unscriptural; that the parable of the wheat and tares, and other passages, teach the coexistence of Christianity and anti-Christianity while the gospel age lasts. He came to believe, also, from a study of prophetic chronology, not only that the Advent was near at hand, but that its date might be fixed with some definiteness. Taking the generally accepted view that the "days" of prophecy symbolized years, he concluded that the 2,300 days of Daniel 8: 13, 14, the beginning of which he dated from the commandment to restore Jerusalem, given in 457 B.C. (Dan. 9: 25), and the 1,335 days of the same prophet (12: 12), which he took to constitute the latter part of the 2,300 days, would end coincidentally in or about the year 1843. The cleansing of the sanctuary, which was to take place at the close of the 2,300 days (Dan. 8: 14), he understood to mean the cleansing of the earth at the second coming of Christ. This latter event, he computed, would occur sometime between March 21, 1843, and March 21, 1844, the period corresponding to the Jewish year.

In 1831 Mr. Miller began to speak at different points, on invitation, in support of his views, and many ministers and members of various denominations became interested. A general gathering of these was held in Boston in 1840. Papers espousing the Advent movement appeared, such as the *Midnight Cry,* the *Signs of the Times,* and the *Trumpet of Alarm.*

When the period of the expected Advent had passed without bringing the event, some Adventists put forth the theory fixing October 22, 1844, as the date. Mr. Miller also adopted this view. He later acknowledged the error of fixing a date, but to the end of his life continued to believe that "the day of the Lord is near, even at the door."

A conference of Adventist believers was held at Albany, N. Y., in April, 1845, for the purpose of defining their position, Mr. Miller being present. A somewhat loosely organized body was formed, which continued for a decade to include practically all Adventists, except those who came to hold to the seventh, rather than the first, day of the week as the Sabbath.

Seventh-Day Adventists.—Differences of opinion on the subject of the "cleansing of the sanctuary" (Dan. 8: 13, 14), which Mr. Miller and other Adventist leaders had interpreted as referring to the cleansing of the earth, led to the formation of the Seventh-day Adventists. They came to the conclusion that the sanctuary to be cleansed was not this earth, but the sanctuary in heaven, where Christ ministered as high priest; and that this work of cleansing, according to the Levitical type, was the final work of atonement, the beginning of the preliminary or investigative judgment in heaven which is to precede the coming of Christ. Further study of the subject of the "sanctuary" convinced them that the standard of this investigative judgment was to be the law of God as expressed in the Ten Commandments, which formed the code that was placed in the ark of the covenant in the earthly sanctuary, a type of the heavenly sanctuary. As this law commanded the observance of the seventh day of the week as the Sabbath, and they found nothing in Scripture commanding or authorizing the change of the Sabbath from the seventh to the first day, a few Adventists in New England began in 1844 and 1845 to observe the seventh day and to preach the doctrines which now constitute the distinctive tenets of the Seventh-day Adventists. Joseph Bates, James White, and Mrs.

Ellen G. White, the last named looked upon as possessing the gift of prophecy, were the leaders in this movement. Headquarters for the body were first established at Rochester, N. Y. In 1855 they were transferred to Battle Creek, Mich., and in 1903 to Washington, D. C. At a conference held in Battle Creek in 1860 the name Seventh-day Adventist Denomination was for the first time adopted.

According to an official statement, Seventh-day Adventists have no formal or written creed, but take the Bible as their rule of faith and practice. The law of God is the divine standard of righteousness, binding upon all men. The seventh day of the week, from sunset on Friday to sunset on Saturday, is the Sabbath established by God's law and should be observed as such. Immersion is the only proper form of baptism. Man is not by nature immortal, but receives eternal life only by faith in Christ. The state to which man is reduced at death is one of unconsciousness. The investigative judgment now in progress in heaven decides the eternal destiny of all men. The personal, visible coming of Christ is near at hand and is to precede the millennium; at this coming the living righteous will be translated, and the righteous dead will arise and be taken to heaven, where they will remain until the end of the millennium. During the millennium the punishment of the wicked will be determined, and at its close Christ with his people will return to the earth, the resurrection of the wicked will occur, and Satan will, together with his followers, meet final destruction. The earth will then be made the fit abode of the people of God throughout the ages, where the righteous will dwell forever and sin will never again mar the universe of God.

The Seventh-day Adventists make the use of intoxicants or tobacco in any form a cause for exclusion from Church fellowship. The invitation to the Lord's Supper is general to all Christians. The service of washing one another's feet (John 13) is observed at the quarterly meetings, the men and women meeting separately for this purpose, previous to the celebration of the Lord's Supper, during which they meet together.

All the Churches in a State form a State conference, which meets annually. The State conferences are united into groups of five or six to form union conferences. The union conferences throughout the world are united in a General Conference, which meets quadrennially.

The denomination now conducts work in 141 countries, employing 21,461 evangelists and institutional laborers, using 417 languages. There are 6,741 organized Churches, with a total membership of 314,253 (Annual Report for year ending December 31, 1930). Of this membership there are 120,560 in North America. There was an increase in membership throughout the world during 1930 of 14,698, and a net increase for the past five years of 63,265. In the United States the membership is largest in the Pacific Union Conference (California chiefly), 22,810; Lake Union Conference (Michigan, Illinois, Indiana, Wisconsin), 17,308; North Pacific Union Conference (Oregon, Washington, Montana, Idaho), 17,732;

and Columbia Union Conference (Maryland, Pennsylvania, New Jersey, Ohio, and the Virginias), 12,863.

The body maintains 2,178 schools of all kinds, also 51 sanitariums and 55 treatment rooms, employing 566 physicians and 2,687 nurses. The financial contributions of the membership by tithes and offerings made impressive totals. The amount for 1930 was $12,112,069, a per capita for the world of $38.54, or for the American membership of $67.56.

Advent Christian Church.—The divergence among Adventists, which originated the Advent Christian Church, occurred in 1854-55, when, under the teaching of Jonathan Cummings, a former associate of William Miller in the Advent movement, a following of Adventists accepted the doctrine that man is by nature wholly mortal and is unconscious in death, and that immortality is the gift of God, to be bestowed in the resurrection only upon those who have been true followers of Christ. When a General Conference of Adventists met in Boston in 1855, the followers of Mr. Cummings did not participate, but united in a Conference of their own. From that time the separation was definitely recognized. The followers of Mr. Cummings organized the Advent Christian Association at Worcester, Mass., November 6, 1861.

In doctrine and practice this branch holds to the first day of the week as the Sabbath. They emphasize the tenet that "Death is, to all persons, righteous and wicked, a condition of unconsciousness, to remain unchanged until the resurrection at Christ's second coming, when the righteous will receive everlasting life, while the wicked will be punished with 'everlasting destruction,' suffering complete extinction of being." They also teach that "Bible prophecy indicates the approximate time of Christ's return, and the great duty of the hour is the proclamation of this soon-coming redemption." Immersion is the only form of baptism. In the Lord's Supper open communion is practiced.

The Churches are congregational in government, each Church being absolutely independent in its management. But Churches are associated in annual conferences, which are grouped in four districts; while a General Conference represents the entire denomination. Missionary work is carried on in India, China, and Japan. There is a college at Aurora, Ill., and a theological school at Boston. An orphanage and a home for the aged are maintained at Dowling Park, Fla., and a home for the aged in New England.

By the 1926 U. S. Census reports, there are in the United States 29,430 members. North Carolina leads, with 4,165. West Virginia and Florida have respectively 2,765 and 2,323, while there are 2,548 in Massachusetts and 2,132 in Maine.

Church of God (Adventist).—This body dates from 1865, when a number of Adventists in Michigan, under the leadership of Elder Cranmer, organized in protest on some points of doctrine held by the main body of Seventh-day Adventists. They refused to acknowledge the divine inspiration of Mrs. Ellen G. White, one of the founders of that denomination, and declined to use the name adopted by the main body in 1860, holding instead to what they considered their proper name, "The Church of God." Under this name they began to issue a new denominational paper and to form new organizations throughout the country. In doctrine and practice they are in general agreement with the Seventh-day Adventists. Membership in 1926, 1,686, chiefly in Missouri, Nebraska, and Oklahoma.

Life and Advent Union.—Organized at Wilbraham, Mass., in 1863, by a number of Adventists who placed emphasis upon the doctrine that there will be no resurrection of the wicked. They hold also that the millennium is not in the future, but was fulfilled in the past. Three camp meetings are held annually—one in Maine, one in Connecticut, and one in Virginia. Membership, 535, chiefly in Connecticut.

Churches of God in Christ Jesus.—This body, composed of scattered Adventist elements, was organized at Philadelphia in 1888. In 1921 a General Conference was organized at Waterloo, Iowa. Headquarters were located at Oregon, Ill. They look for the second coming of Christ and hold that he will set up the kingdom of God on earth, with Jerusalem as its capital city, and that he will restore to its ancient heritage the Israelitish nation. They also teach and practice baptism for the remission of sins. This body reported in 1926 a membership of 3,528, Ohio, Indiana, and Illinois leading.

AFRICAN ORTHODOX CHURCH

The African Orthodox Church is composed of former Negro Episcopalians, who withdrew from that communion in 1919 and established their own congregations. At a General Synod held in New York in 1921 the Rev. Dr. George Alexander McGuire was chosen first bishop. In doctrine and organization the Church partakes of both Roman Catholic and Anglican elements. There are dioceses, with bishops in charge, and a group of dioceses form a province, over which there is an archbishop and primate. A patriarch, who is the Rev. Dr. McGuire, is over the whole Church. There is an American province, embracing the Churches in the United States, Canada, and Cuba, and an African province in South Africa. The legal headquarters of the Church are at Miami, Fla., but actual headquarters are at New York City, where the patriarch resides. There were reported by the U. S. Census of 1926 thirteen Churches in the United States, with a membership of 1,568.

AFRICAN ORTHODOX CHURCH OF NEW YORK

This Church, having three congregations, with a membership of 717, all in Brooklyn, N. Y., is separate and distinct from the organization noted in the preceding paragraph. It was chartered by the State of New York in 1927, although its origin preceded that date.

AMERICAN ETHICAL UNION

Formed in New York in 1876 by Dr. Felix Adler. Societies have since been organized in Philadelphia, Chicago, Brooklyn, St. Louis, and Boston; also in England, Germany, France, and other countries. The purpose of these societies, as officially stated, is "to assert the supreme importance of the ethical factor in all the relations of life—personal, social, national, and international—apart from any theological or metaphysical considerations."

Sunday meetings are held in the Societies, addressed by leaders and others. Sunday schools for children are also conducted, and there are study and fellowship meetings for young people. The largest undertaking fostered by the movement is the Ethical Culture School in New York, having a plant valued at $700,000, with an enrollment of 900 pupils, and employing 100 teachers and assistants. To this has been added an experimental department, at an expenditure of $1,000,000. Systematic ethical instruction is a special feature of these schools, without, however, attempting to proselyte for the Ethical Movement.

There are 3,801 members of the Societies in the United States.

AMERICAN RESCUE WORKERS

This organization was originally called the Salvation Army of America, as it was formed by a number of American officers of the Salvation Army who withdrew from that body in 1882, owing to differences of opinion with General Booth in London on the administration of the Army in America. In 1913 the name of the new organization was changed to American Rescue Workers. In doctrine and organization this body is very similar to the older one, except that it is a Christian Church, observing the sacraments of baptism and the Lord's Supper. Members are received upon profession of their faith in the Word of God and are baptized. The organization has 97 stations and a membership of 1,989.

APOSTOLIC CHRISTIAN CHURCH

This denomination traces its origin to the Rev. S. H. Froehlich, a Swiss, who came to this country about the middle of the last century and established a number of German Swiss Churches. The principal characteristic of these Churches is the doctrine of entire sanctification. Churches are independent in their government, but are united in an association. There are 53 Churches, with a membership of 5,709. About one-half of these are in Illinois. There are 668 members in Ohio, 580 in Indiana, and 430 in Kansas, with a scattering membership in nearly all the Northern States from Connecticut to Oregon.

APOSTOLIC FAITH MISSION

This body does not claim to be a denomination "in the sense in which that word is ordinarily used, but is an evangelistic movement on a Scriptural plan, carried on by preachers, evangelists, and special workers, who feel that they are called of God and who devote their whole time to the work, without salaries or collections of any kind," but depending upon freewill offerings. Emphasis is placed upon salvation and healing. The distant sick are treated through correspondence, the sending of handkerchiefs which are blessed, and other means. Headquarters are at Los Angeles, Portland, and Minneapolis. Membership, 2,119, chiefly in Oregon.

APOSTOLIC OVERCOMING HOLY CHURCH OF GOD

The original name of this Church, which was incorporated in 1916 in Alabama, was Ethiopian Overcoming Holy Church of God, but in 1927 the word Apostolic was substituted for Ethiopian. The presiding officer of the body is a bishop. Its general purpose is evangelistic, supported by the payment of tithes from all the members. There are 16 Churches reporting, with a membership of 1,047.

ASSEMBLIES OF GOD, GENERAL COUNCIL

This body was organized at Hot Springs, Ark., in 1914, at a convention of representatives from various missions and other groups. The united body was incorporated in Arkansas and later in Missouri.

In doctrine the Church holds to belief in sanctification, divine healing, speaking in tongues, and the premillennial and imminent coming of Jesus. They declare against participation in war.

There are district councils and a General Council; also general presbyters and an executive presbytery for supervision of field work. Missionary work is conducted by a central missionary committee.

The headquarters of the denomination are at Springfield, Mo., where a publishing house and Central Bible Institute are operated. There are also Bible training schools in California, Ohio, and New Jersey.

Membership reported in 1931, 101,093. The membership is largest in California, Illinois, Arkansas, and Texas.

ASSYRIAN JACOBITE APOSTOLIC CHURCH

Composed of Assyrian immigrants to this country, a portion of whom in 1907 sent one of their number to Jerusalem for ordination as priest and bishop. Upon his return he organized a congregation at Paterson, N. J. The Assyrian Church, which centers on the Partriarch of Antioch, claims to trace its origin to the Twelve Apostles. There are three congregations in this country, with 1,407 members.

BAHÁIS

A movement that arose in Persia in 1844, under the leadership of Ali Mohammed, who proclaimed himself the "Bab" (Arabic for door or gate). It teaches the universal brotherhood of man, the unity of all religions, and world-wide peace. In the United States there are forty-four assemblies, or local organizations, and 1,247 members. A national center has been projected near Chicago, composed of a temple of worship and accessory buildings, for schools, homes for orphans and the aged, and other humanitarian work.

THE BAPTISTS

Origin and Succession of Baptists

"Baptists," according to Dr. George W. McDaniel, sometime president of the Southern Baptist Convention, "are justly proud of their parentage—the New Testament. They have an ancient and Scriptural origin. Certain characters in history are named as founders of various denominations: the Disciples began with Alexander Campbell, the Methodists with John Wesley, the Presbyterians with John Calvin, the Lutherans with Martin Luther, and the Church of England with Henry VIII and Cranmer's Book of Common Prayer in the reign of Edward VI. Not so with the Baptists. There is no personality this side of Jesus Christ, who is a satisfactory explanation of their origin. . . . We originated, not at the Reformation, nor in the Dark Ages, nor in any century after the apostles. . . . Our principles are as old as Christianity, and we acknowledge no founder but Christ." ("The People Called Baptists,"* pp. 12, 13.)

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* "The People Called Baptists," by George W. McDaniel. The Baptist Sunday School Board, Publishers. Used by permission.

And while no competent Baptist historian assumes to be able to trace a succession of Baptist Churches all through the ages, most of them are of one accord in holding that the true faith of the gospel has never been lost and that, if we could secure the records, there would be found heroic groups of believers in every age who upheld with their testimonies, and in many cases with their lives, all the basic and distinctive principles of the Baptist Churches of our day. Says Dr. John T. Christian: "At times these principles have been combated and those who held them sorely persecuted; often they have been obscured; sometimes they have been advocated by ignorant men and at other times by brilliant graduates of the universities; . . . yet always, and often under the most varied conditions, these principles have come to the surface. . . . The footsteps of the Baptists of the ages can more easily be traced by blood than by baptism. It is a lineage of suffering rather than a succession of bishops; a martyrdom of principle rather than a dogmatic decree of councils; a golden chord of love rather than an iron chain of succession." ("History of the Baptists,"* p. 22.)

THE BAPTIST NAME

"The term Baptist, as applied to a denomination of Christians," affirms Dr. A. H. Newman, "is of comparatively modern origin. Its German equivalent (Täufer) was commonly applied by Zwingli and his associates to the Anti-pedobaptists of the early Reformation time as expressive of their conviction that these radicals were laying undue stress on believers' baptism. The terms 'Anabaptist' and 'Catabaptist' were likewise employed by opponents of the Anti-pedobaptists. The Anti-pedobaptists of the sixteenth century never, so far as I am aware, adopted any of these designations, being content to call themselves *Christians, Apostolic Christians, Brethren, Disciples of Christ, Believing Baptized Children of God,* etc. English Anti-pedobaptists did not adopt the term Baptist as a denominational name until sometime after the middle of the seventeenth century, while they earnestly repudiated the designation *Anabaptist,* which their opponents sought to fasten on them with its worst continental implication.

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* "A History of the Baptists," by John T. Christian. Baptist Sunday School Board, Publishers. Used by permission.

Baptists and the Early Christian Centuries

"The apostolic age was not completed before grave errors had invaded the Churches. No part of the Christian system suffered earlier or more lamentable perversion than the ordinance of baptism. It would be going too far to assert that no individuals or Churches from the second century onward perpetuated the New Testament doctrine and practice regarding the nature, subjects, and significance of baptism in its purity and integrity; but it is certain that for centuries we meet with no distinct assertion (or record) of what we regard as the New Testament position. *The nearest approach to this position we find in the Paulician movement in Armenia, which we have some reason to believe perpetuated from apostolic times until the nine-*

teenth century uncompromising hostility to infant baptism, insistence on believers' baptism, and the general practice of immersion.

Baptists and the Anabaptists

"Many of the so-called Anabaptists of the sixteenth century (of whom there were at least five distinct groups) had much in common with modern Baptists. These earnest strivers for the restoration of primitive Christianity were in part a result of the logical carrying out of the earlier and more radical teachings of Luther and Zwingli. As medieval dissent was of many types, including along with the quiet and moderate Waldenses and Bohemian Brethren the drastic millenarianism of the Taborites, the ascetical millenarianism of heretical offshoots from the Franciscan Order, evangelical mysticism, pantheistic mysticism as seen in the Brethren of the Free Spirit, rationalistic Humanism, evangelical Humanism, etc.; so we find among the radicals of the Reformation time, who for the most part agreed in repudiating infant baptism and in insisting on the baptism of believers, all these phases of religious and philosophical thought blended in almost every imaginable way.

"The Anabaptist movement in its various phases was so widespread and aggressive and won to its support the masses of the people almost everywhere with such readiness as to justify the remark of Döllinger, a modern Catholic writer, that if Germany had not become Lutheran it would have become Anabaptist. Lutherans, Zwinglians, and Roman Catholics vied with each other in devising and executing exterminating measures against this widespread and determined effort to restore primitive Christianity, and, while they did not succeed in annihilating it, they greatly crippled it everywhere and by their violence drove multitudes to a fanaticism born of despair.

THE RISE OF THE GENERAL BAPTISTS

"In 1609 the members of a small Separatist congregation that had been gathered some years before at Gainsborough, England, by John Smyth, a university graduate and a man of marked ability, and . . . had taken refuge in Holland from the persecuting measures of James I, reached the conviction that the practice of infant baptism was not only inconsistent with the fundamental principles of the Separatists—namely, that of pure Church-membership, but was also completely without Scripture warrant and opposed to Scripture precept and example; and, that baptism and ordination received in the apostate Church of England were in any case to be repudiated. . . . Having abandoned their Church organization as unwarranted and repudiated the ordination of their minister, they proceeded to introduce baptism of believers anew and then to form an organization of baptized believers. Smyth took the initiative, first baptizing himself and then others. Better acquaintance with the Mennonites (one of the Anabaptist groups), . . . and further reflection on his recent proceedings in introducing baptism anew, led him to the conviction that he and his brethren had made a lamentable mistake in not seeking baptism and ordination at the hands of their Mennonite (Anabaptist) friends, who claimed to be the perpetuators of primitive Christianity. With a number of his adherents he was excommunicated for assuming this position by Thomas Helwys, John Morton, and others, who defended the independent introduction of baptism and earnestly opposed the idea that succession in the ordinances is necessary to their validity. . . .

"In 1611 Helwys, Morton, and their adherents reached the conviction that duty required them to return to England, bear their testimony, encourage true believers, and face whatever of persecution might await them there. They returned and by 1526 had at least seven small congregations, with an aggregate membership of about one hundred and fifty. It is to the honor of this body that from its membership went forth [in 1611 and earlier] a body of clearly reasoned and well-written pleas for liberty of conscience that played an important part in the propagation of this great Baptist principle, Roger Williams and his contemporary advocates of the doctrine having been influenced thereby. . . .

EARLY ENGLISH PARTICULAR BAPTISTS

"In May of 1640 Richard Blount, who seems to have become again a member of the original Church, of which Henry Jessey was now pastor, 'with him [apparently Jessey] being convinced of baptism, that it ought to be by dipping the body into the water, resembling burial and rising again, . . . had sober conference about it in the church, and then with some of the forenamed [probably members of Spilsbury's congregation], who also were so convinced; and after prayer and conference about their so enjoying it, . . . and hearing that some in the Netherlands had so practiced, they agreed and sent over Mr. Richard Blount (who understood Dutch), with letters of commendation, who was kindly accepted there and returned with letters from them, Jo. Battle, a teacher, and from that Church to such as sent him.' We are informed that in 1641 two companies of Anti-pedobaptists that 'were persuaded baptism should be by dipping the body' were immersed. 'Mr. Blount baptized Mr. Blacklock, that was a teacher amongst them, and Mr. Blount being baptized, he and Mr. Blacklock baptized the rest of their friends that were so minded, and many being added to them they increased much.' . . .

"By 1643 there were in and around London seven Calvinistic (Particular) Baptist Churches, whose Confession of Faith, set forth to vindicate themselves from the odium that attached to the Anabaptist name, was first printed in 1644. Immersion is clearly set forth as the act of baptism. From the modern Baptist point of view the Confession is unobjectionable. By this time a French Baptist Church had entered into fellowship with the seven Calvinistic Churches, and its representatives also signed the Confession. From 1645 onward Henry Jessey exerted an influence probably unsurpassed by that of any of his brethren until his death in 1663. He was one of Cromwell's Tryers and filled an important endowed pastorate during the Cromwellian age, having been invited thereto by a majority of the parishioners.

English Baptists During the Revolution, 1641-1689

"The Baptist cause greatly flourished during the revolutionary period. General and Particular Baptist Churches multiplied. Associations were formed in various parts of England and Wales for the purpose of strengthening the Churches by fraternal conference and facilitating missionary effort by concerted action. The parliamentary army was filled with Baptists, who were among the most enthusiastic advocates of civil and religious liberty and the sturdiest combatants of royal absolutism and priestcraft.

"Baptists were chiefly instrumental in preventing Cromwell from accepting the royal title, which some influential supporters urged him to do, and many of them strongly disapproved of his military government. They were among those who labored zealously for the restoration of the Stuarts, having received from Charles II ample assurance of toleration.

"In common with other dissenters, they suffered severe persecution (1662-1675). Those who held benefices were deprived by the act of Uniformity (1662). Baptist work was greatly hampered by the Conventicle Act, the Five-Mile Act, etc. The Corporation and the Test Acts bore heavily upon many Baptists, as they were excluded from public employment and from the privileges of the universities, while it was open to their enemies to secure their election to public offices and then to subject them to heavy fines for refusal to qualify.

GROWTH OF ENGLISH BAPTISTS, 1689-1770

"The Particular Baptists of England and Wales had begun to hold Association meetings for the furtherance of brotherhood and coöperative missionary work as early as 1651. In 1665 the Western Association, made up of Churches in the counties of Somerset, Wilts, Gloucester, and Dorset, feeling the need of a guiding head in connectional work, appointed and ordained Thomas Collier to the office of 'General Superintendent and Messenger to all the Associated Churches.' Collier had for ten years been active in evangelism and had acted unofficially as a superintendent and director of the labors of a number of evangelists. These Baptists were far from being extreme independents in their Church polity, and they no doubt had more regard to immediate utility than to the permanent conservation of the autonomy of the Churches. The Confession of Faith set forth by this Association in 1656 breathes throughout the missionary spirit. It is affirmed (Article XXXIV) 'that as it is an ordinance of Christ, so it is the duty of his Church, his authority to send forth such brethren as are fitly gifted and qualified through the Spirit of Christ to preach the gospel to the world.' In the following article the obligation to preach the gospel to the Jews is expressly recognized.

"The organized work of the denomination was largely in abeyance during the reign of terror (1662-1675). The

Bill of Indulgence (1675), though intended primarily for the encouragement of Roman Catholicism, made it possible for Baptists once more to become aggressive and to take measures for the advancement of their cause. The Particular Baptist pastors of London at this time sent an earnest invitation to the Church throughout England and Wales to send delegates to meet in London the following May to make arrangements for 'providing an orderly standing ministry in the Church, who might give themselves to reading and study, and so become able ministers of the New Testament.' . . . Such an assembly was held in 1677, when a Confession of Faith based upon the Westminster Confession was adopted. It was afterward approved by a still larger assembly in 1689 and has continued to be the favorite symbolical document of English Baptists. It was adopted early in the eighteenth century, with certain modifications, by the Philadelphia Association and in this form exerted widespread influence on American Baptist life and thought. The assembly of 1689, after the promulgation of the Act of Toleration, was in many respects the most important ever held by English Baptists. The assembly was careful to 'disclaim any manner of superiority and superintendency over the Churches.' . . .

Baptists and the Evangelical Revival

"It was to Andrew Fuller, more than any other individual, that restoration of the Particular Baptist body to its original evangelical position was chiefly due. Brought up in an illiterate community, with few educational advantages, he came under the influence of the great Evangelical (Revival) Movement. The writings of Jonathan Edwards, the great American theologian and evangelist, seem to have greatly aided him in coming to right conceptions of evangelical truth. Through his great activity as a preacher and writer, multitudes were brought to see the consistency between a true preaching of the doctrines of grace and the most earnest efforts for the salvation of sinners. His career as a leader extended over the last two decades of the eighteenth century and the first fifteen years of the nineteenth. Bristol College was greatly strengthened and brought to support this evangelical type of Calvinism.

"The inauguration of Baptist foreign missionary work (and the whole modern mission movement) under the leadership of William Carey and Andrew Fuller belongs to this period. It is probable that, while Fuller and his associates by their advocacy of missions accomplished so much for the heathen, even more resulted in the course of their widespread visitation of the Churches throughout England and Scotland for the evangelization of the home Churches. The Baptist cause in Great Britain was by Fuller's public activity raised to a higher plane and gained a recognition at the hands of leaders of other denominations that had been wanting for some generations. The marvelous preaching of Robert Hall at Cambridge during the last decade of the century likewise contributed power-fully to the reputation and the influence of the denomination. . . .

BAPTIST BEGINNINGS IN AMERICA

"The first in America to advocate Baptist principles, so far as we are informed, was Roger Williams. Born about 1600, educated at Cambridge (B.A. 1627), he became an ardent Nonconformist and at great personal sacrifice emigrated to New England to escape the persecuting measures of Archbishop Laud. During his pastorate at Plymouth he spent much time among the Indians, mastering their language and seeking to promote their moral and spiritual welfare. As pastor of the Salem Church (1634-1635) he became involved in local controversies and in controversies with the Massachusetts authorities. As advocating opinions 'dangerous to the common welfare' he was banished in 1635. He made his way amid winter's hardships and perils to Narragansett Bay, where he was joined by a number of Massachusetts sympathizers and founded a colony on the basis of soul-liberty, which with the coöperation of John Clarke and others was developed into Rhode Island.

"By 1639 Williams had become convinced that infant baptism was unwarranted by Scripture and a perversion of a Christian ordinance, and with eleven others introduced believers' baptism, and formed at Providence the first American Baptist Church (1639). . . . This Church, after Williams' withdrawal, continued for years in an exceedingly weak state.

"The second American Baptist Church was that formed at Newport, about 1641, under the leadership of John Clarke. Clarke arrived at Boston in November, 1637, when persecuting measures were being inaugurated against Mrs. Anne Hutchinson and her followers on account of their Antinomian teachings. How far he sympathized with Mrs. Hutchinson's views at this time we have no means of knowing. But he cast in his lot with the persecuted party and led them in seeking a new home in unsettled territory. Through the kindly offices of Roger Williams they secured from the natives a title to Aquidneck Island. Here they founded a government in which the headship of Christ was recognized and which was purely democratic in form. This colony united with Williams' Providence colony in procuring a charter in which civil and religious liberty was fully provided for. Clarke deserves quite as much credit as Williams for this feature of Rhode Island polity, and his services in England on behalf of the colony were quite as distinguished. About 1641 or earlier Clarke and a number of his fellow colonists became 'professed Anabaptists' and began to hold their meetings apart. In what form and under what circumstances they introduced believers' baptism we are not informed; but about 1644 Mark Lukar, who was among the English Separatists that were immersed in 1641, became a members of the Newport Church. If immersion was not practiced from the beginning, it was no doubt introduced on Lukar's arrival.

"As already indicated, the Massachusetts government pursued a policy of extermination toward Baptists, and no permanent organization of Baptist life was allowed until late in the century. Henry Dunster, the first president of Harvard College (1640-1655), was obliged, under circumstances of great hardship, to relinquish his position because of his persistence in opposing the baptism of infants. In 1663 John Myles, a Welsh pastor, emigrated to Massachusetts with his Church, secured a grant of land near the Rhode Island frontier, and established a settlement and Church, which they named Swansea. Here they enjoyed a considerable measure of freedom. The First Baptist Church of Boston was organized in 1665 and for years suffered grievously at the hands of the authorities.

"In 1682 a small band of Baptists, several of whom had been members of the Boston Church, formed an organization at Kittery, Me. Driven from Maine soon afterward, they settled in South Carolina and formed the Charleston Church about 1683. In the Quaker colonies, New Jersey and Pennsylvania, Baptists appeared about 1682, and by 1707 at least six Churches had been organized. They were largely Welsh, but included a considerable number from New England. The Philadelphia Association was formed in 1707 and became a chief means of extending and conserving Baptist influence. As late as 1729 there were in New England only three Calvinistic Baptist Churches, while there were two Sabbatarian and thirteen General Baptist Churches. The latter had for some time held annual Associational meetings. The Charleston Church had also come under Arminian influence and had been almost wrecked by internal strife. It is not probable that the entire Baptist membership in America much exceeded five hundred at the beginning of the Great Awakening (1734). . . .

"In New England many Separate or 'New Light' Congregational churches were formed by reason of the opposition of ministers and Churches to the revival (known as the Great Awakening), and some of these 'New Light' Churches came to feel that their demand for regenerate membership logically involved the abandonment of infant baptism and accordingly accepted the Baptist position. In some cases whole congregations, with their pastors, became Baptist; in other cases Churches were divided, . . . and in a few years the evangelistic Baptists were greatly in the majority in New England and throughout the South.

"The excessive enthusiasm of the Separate Baptists was everywhere tempered by the conservative missionary influence that emanated from the Philadelphia Association. Highly educated men went forth in every direction from the Philadelphia body. Hezekiah Smith as evangelist, financial agent for the college, pastor, and army chaplain disseminated the Philadelphia influence throughout New England and elsewhere. The influence of this body, exerted persistently and through many channels, broke down the middle wall of partition between Baptists of the old and new types and at last secured everywhere Associational organizations and aggressive denominational life.

"In Virginia Separate Baptists led in the glorious struggle for civil and religious liberty (1775-1799) and secured the coöperation of the Regulars. The two parties united in 1785. The Virginia Baptists were largely instrumental in securing religious liberty for all and at last in compassing the disestablishment of the Episcopal Church and the confiscation of its glebe lands, etc. To them also was due in part the ample provision for liberty of conscience in the United States Constitution. In New England, Separate Baptists, like Backus, coöperated with Baptists of the Philadelphia type, like Manning, Smith, Davis, and Stillman, in an equally heroic but less successful struggle for absolute religious liberty and equality. The services of American Baptists in the cause of civil and religious liberty are acknowledged by scholars of other denominations." ("A Century of Baptist Achievement,"* by A. H. Newman, pp. 1-18.)

BAPTIST PROGRESS IN THE NINETEENTH CENTURY

Baptists made phenomenal progress during the nineteenth century. In the year 1800, for example, the Baptists of America had only 1,100 Churches, about 1,250 ordained ministers, and approximately 100,000 members. There was not a single State convention in America; the Massachusetts Missionary Baptist Convention (which was the first State convention in America) did not come into existence until 1802. Besides being divided into Regular Baptists, Free Will Baptists, Seventh-Day Baptists, and Six-Principle Baptists, the Baptist forces of America had no denominational organization save that of the district associations—about sixty in number. Of these sixty associations, moreover, forty-eight comprised all the regular Baptist forces of America, and ten of these were distinctly antimissionary in their outlook and attitude. There were no hospitals, no orphanages, no publication societies, no Baptist journals, no theological schools, few educated ministers, and but one small struggling Baptist college in America—Brown University at Providence, R. I.

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*"A Century of Baptist Achievement," by A. H. Newman. American Baptist Publication Society, Publishers. Used by permission.

Outside of America, moreover, there were fewer than 50,000 Baptists in the whole world. In fact, if we include the Baptists of England, Wales, Scotland, Ireland, Canada, and a few scattered Baptists on the Continent, we have the following summary of Baptists in the world in 1800 A.D.—viz., associations, 84; churches, 1,575; ordained ministers, 1,649; and Church members, 145,370.

By the year 1900, on the other hand, Baptists had penetrated practically every nation on earth, and their numbers had increased from 145,370 to 5,391,003, of which number 4,635,719 were in America and 755,284 were in the other nations of earth.

This phenomenal growth in numbers, however, was in large part due to the consummation of the outstanding Baptist achievement of the ages—*complete religious liberty and, in America, complete separation of Church and State.* For while much had already been accomplished toward this age-long contention of Baptists, and toleration had been granted in many countries, nevertheless when the nineteenth century dawned, full religious liberty was unknown anywhere in the world save in Rhode Island, Pennsylvania, and, for the most part, North Carolina. As Dr. George W. Truett has observed: It was necessary therefore for Baptists to continue "to stand alone, to refuse to conform though it cost them suffering and even life itself. . . . They pleaded and suffered, they offered protests and remonstrances and memorials, and, thank God, mighty statesmen were won to their contention—Washington and Jefferson and Madison and Patrick Henry, and many others—until at last it was written into our country's Constitution that Church and State must in this land be forever separate and free, that neither must trespass upon the distinctive functions of the other. It was distinctly a Baptist achievement." ("God's Call to America,"* p. 50.)

Another great forward step taken by Baptists during the first part of the nineteenth century was their championship of and distinct leadership in the great Sunday school movement of the times. For while Robert Raikes established and conducted, by the aid of paid teachers, a non-religious week-day school on Sundays for the poor children of his community, it remained for William Fox, a wealthy Baptist deacon of London, to launch in 1783 the first school in the world for the popular study of the

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*"God's Call to America," by George W. Truett. Baptist Sunday School Board, Publishers. Used by permission.

Bible by young people. At first the school met on week days, but studied only the Bible. In 1785, however, the school began to meet only on Sundays. About the same time (1785), Mr. Fox, aided by the Baptist pastors and other leaders, launched the first general Sunday school organization in the world—the Society for the Support and Encouragement of Sunday Schools.

"Bible societies," notes Dr. George W. McDaniel, "were organized first by a Baptist, Joseph Hughes (of London)." Mr. B. F. Jacobs, an outstanding Baptist layman of Chicago, and for many years a leader in the American Sunday School Union, was the prime mover in introducing the International Uniform Sunday School Lesson System into modern Sunday schools.

Baptists also led the way to the inauguration of the "modern mission movement," and this movement in turn gave a mighty impetus to the life and work of Baptists everywhere. "In 1792," observes Dr. W. J. McGlothlin, "they (English Baptists) organized the Baptist Missionary Society, the first society to be organized by Protestant Christians exclusively for the propagation of the gospel among the heathen. It became the model for all other societies. The first missionary was William Carey, who became one of the most notable missionaries in the history of Christianity." ("The Course of Christian History,"* p. 231.)

A little later (1812), two notable young men and one equally notable young woman, Mr. and Mrs. Adoniram Judson and Luther Rice, were sent out to India from Andover Theological Seminary in America by the Congregational Board of Commissioners for Foreign Missions. Says Dr. Henry C. Vedder: "The Judsons and Luther Rice were sent to India by different ships. Judson and his wife, by their study of the Scriptures, became convinced that infant baptism is not warranted, and shortly after landing in India they were immersed on profession of faith by an English Baptist missionary at Calcutta. Rice had undergone the same experience and was also baptized soon after his arrival. By this act they had, of course, separated themselves from the society that commissioned them. Temporary support was assured to the Judsons by the English Baptists, and Luther Rice returned to America to lay the case before the Baptist Churches. There had been here and there symptoms of interest in foreign missions before this, and at least once an attempt had been made by the Philadelphia Association to enlist all the Churches in some definite enterprise. But now action quickly followed the coming of Rice. His immediate object was quickly attained, for the Baptist Churches of Boston undertook at once the support of the Judsons. It was felt, however, that now something larger than this should be attempted. By the advice of wise men in and about Boston, Rice undertook a tour of the Baptist Churches of the States and devoted some months to this work, being received everywhere with warm interest and finding immediate response to his appeals.

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*"The Course of Christian History," by W. J. McGlothlin. The Macmillan Company, Publishers. Used by permission.

In response to a call, the Churches generally sent delegates to a convention held at Philadelphia, in May, 1814, by which the General Baptist Convention of the Baptist denomination in the United States for Foreign Missions was organized. . . . It was the first enterprise in which practically all the Churches were united, and as a bond of union was of inestimable worth to Baptists." ("Baptist History,"* pp. 70-72.)

One of the greatest achievements of the Baptists of the nineteenth century, and indeed of all the centuries, was the signal triumph of this body of Christians over certain disastrous, destructive, and divisive movements—viz., *the "Hardshell" and Campbellite movements, both occurring simultaneously (1825 to 1845); the division of the Baptists of America into Northern and Southern Baptists (1845); and the most destructive and altogether disastrous war between the States which any nation had known up to that time (1860-1865).* It might have been supposed that any one of these great divisive movements would have been sufficient to have utterly wrecked and depleted the Baptist forces of America; but such, under God, was not to be the case.

Take, for example, the great "Hardshell" and Campbellite movements (1825 to 1845) which took out of the regular Baptist ranks, particularly in the South, perhaps 200,000 persons during this period. To what extent did these two great divisive movements, both distinctly antimissionary in their beginnings, affect the onward movement of Baptist life and growth? Here is the answer:

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*"Baptist History," by Henry C. Vedder. The American Baptist Publishing Society, Publishers. Used by permission.

In 1825 Southern Baptists numbered but 156,011, while the Baptists of the United States numbered only 295,306. In 1845, however, Southern Baptists numbered 352,950, while the Baptists of the nation numbered 811,935—a net gain of more than 126 per cent in the Baptists of the South, and a net gain of almost 175 per cent in the Baptist forces of America, in the twenty years marked by these great divisive movements!

Nor was the tide of Baptist progress halted by the division between Northern and Southern Baptists, which occurred in 1845 over the slavery issue. On the contrary, in the fifteen years from 1845 to 1860, Southern Baptists showed a net gain of 286,290, while the Baptists in America as a whole showed a net gain of 360,875. The same thing, moreover, was true of that greatest disaster that ever overtook the nation—the so-called Civil War. There were, for example, 639,240 Baptists in the South and 1,172,810 Baptists in the nation as a whole in 1860; whereas, in 1880, or about the close of the Reconstruction period, there were (thanks to the great revival of 1857 in the North and the other and still greater revival in the Southern armies during the war), 1,672,631 Baptists in the South and 2,510,209 in the nation as a whole. In other words, during the twenty years of this most disastrous, destructive, and divisive struggle in the history of our nation, Southern Baptists had a net gain of 1,033,391 (colored and whites), whereas the Baptists of the nation as a whole came out of this struggle with a net gain of 1,337,399!

Still another phase of the progress of the Baptists of America during the nineteenth century was a thoroughgoing denominational organization. Beginning with Massachusetts in 1802, State conventions were organized throughout the whole nation. Following the organization of the General Baptist Convention in 1814 already referred to, moreover, came the establishment of the Baptist General Tract Society in 1824, which was enlarged and erected into the American Baptist Publication Society in 1840. Then followed the establishment of the American Baptist Home Mission Society in 1832, the American Baptist (Foreign) Missionary Union in 1846, the American Baptist Historical Society in 1853, the Woman's Baptist Foreign Mission Society in 1871, the Woman's Baptist Home Mission Society in 1877, the American Baptist Education Society in 1888, the Baptist Young People's Union of America in 1891, the Northern Baptist Convention in 1907, etc.

Immediately upon the organization of the Southern Baptist Convention in 1845, Southern Baptists instituted the Baptist Foreign Mission Board at Richmond, Va., and the Baptist Home Mission Board at Atlanta, Ga. These in turn were followed by the establishment of the Southern Baptist Theological Seminary, now at Louisville, Ky., in 1859; the Woman's Mission Union, now at Birmingham, Ala., in 1888; the Baptist Sunday School Board (and Publishing Agency) at Nashville, in 1891; the Board of Ministerial Relief and Annuity at Dallas, Tex., in 1918; and the Southern Baptist Education Board, since changed to the Southern Baptist Education Commission, at Birmingham, Ala., in 1920, etc.

In the meantime, also, the colored Baptists of America began "housekeeping" for themselves, in 1880, by organizing the National Baptist Convention of America. This convention has a Board of Foreign Missions at Louisville, Ky., an Educational Board and a great Publishing Board at Nashville, Tenn. Colored Baptists (now divided into two conventions) also support the Lott-Carey Baptist Convention for Foreign Missions at Richmond, Va.

The first meeting of the World Baptist Alliance—an association composed of all groups of Baptists of all nations—was held in London, in 1905. Since that time sessions have been held in Philadelphia, Pa., in Stockholm, Sweden, and in Toronto, Canada.

The Distinctive Message of the Baptists

In spite of the fact that no one of the various groups of the Baptists of the whole world holds as authoritative any creed save the New Testament; in spite of the fact that all these groups claim and exercise the greatest individual freedom and initiative in interpreting the Word of God; and in spite of the fact that they are often widely separated over the world and have widely varying degrees of education, and have no ecclesiastical dignitary or council set over them, ninety-five per cent of them will be found holding in common the following cardinal principles:

Absolute lordship in the faith and life and labors of Christians belongs to Jesus Christ and to him alone.

The Bible and the Bible alone is the sole rule and guide of faith and life and labor in Christ.

A direct and personal approach to God is the inalienable right of every soul.

Salvation is altogether by grace through faith and the direct operation of the Spirit of God.

The rights and privileges of baptism and the Supper belong to regenerate believers only.

Christians differ in gifts, in powers, and in places of service, but are equal in rank and privilege and the hope of eternal reward.

Christ only is the King and Lord of all, and every man is brother, and only a brother, to every other man.

The Holy Spirit and he alone is the vicegerent of Christ on earth and the God-appointed teacher and ruler of Christians.

The Church is a body of baptized (*not rantized*) believers, recognizing Christ only as Lord and Lawgiver, and voluntarily associating themselves together in brotherly love and in coöperative service and striving continually to know and to carry out the will of God.

The ordinances of baptism and the Supper are symbolic and not saving ordinances; they are Church ordinances and not Christian ordinances, being set within the Churches, not without them; and they are to be observed by the Churches until Christ comes again.

The gospel of Christ made effective in men's hearts by the Holy Spirit is the only means of bringing the world to God.

The whole gospel belongs to the whole world, and the chief obligation of every Christian is to carry this gospel to every creature.

Churches, being independent and self-governing bodies under the laws of Christ, may send out and support missionaries separately or in coöperation with other Churches, as they may choose.

Complete religious liberty is the inalienable right of every human soul; and the functions of Church and State must be kept separate in order to properly safeguard this inalienable right.

BAPTIST FORCES AND RESOURCES, 1931

Baptists of the world now number 11,767,166, as follows:

Baptists in Europe (24 nations)	1,655,152
Baptists in Asia (7 nations)	396,466
Baptists in Africa (7 sections)	94,954
Baptists in North America (United States and Canada)	9,475,178
Baptists in Central America and West Indies	64,436
Baptists in South America (7 nations)	43,602
Baptists in Australia (6 provinces)	29,708
Baptists in New Zealand	7,670
Grand total for the world, 1931	11,767,166
Gain in 1931	135,143

The three great Conventions of regular Baptists, in the United States alone, comprise 95 State conventions, approximately 3,000 districts associations, 57,000 churches, 8,862,652 members, 47,500 Sunday schools, 5,181,816 pupils enrolled, 49,000 church houses, 8,500 pastors' homes, church property valued at $570,000,000, with $92,000,000 contributed in 1931 for all purposes.

The educational institutions comprise 18 theological schools, 6 religious training schools, 64 colleges and universities, 46 junior colleges, 71 academies, and 2 Indian schools—or a total of 207 educational institutions, with 5,153 instructors, 77,087 pupils, of which number 5,613 are students for the ministry; 1,534 buildings which, with the grounds, are valued at $130,884,000, and endowment of $155,378,492, making a total investment of $286,262,492 in educational institutions.

Regular Baptists also maintain 33 orphanages or Homes for the Homeless, with 97 instructors and 4,631 children provided for. These Homes comprise 182 buildings which, with their equipment, are valued at $5,842,200. These Homes also have endowment valued at $1,558,593, representing a total investment of $7,400,793.

In addition to the orphanage work, the regular Baptists of the United States maintain 33 Homes for the Aged which care for 2,279 persons under the supervision of 47 physicians and 58 trained nurses. These Homes comprise 91 buildings with 2,554 beds, and, together with the grounds, are valued at $5,290,400, and have $2,648,042 in endowment, making a total investment of $7,938,442 in Homes for the Aged.

The regular Baptists of America also own and operate 31 hospitals, having 103 buildings and furnishing 4,259 hospital beds and caring for 99,726 patients under the care of 1,866 physicians and 1,709 nurses. The hospital property is valued at $16,848,100 and has $313,119 endowment. The total operating income of these hospitals in 1931 was $5,775,620, and the expenditures were $5,350,276, leaving a credit balance of $425,344 after caring for over 20,000 charity patients.

REGULAR BAPTISTS BY STATES (1931)

State	Northern	Southern	Negro
Alabama	....	319,714	215,280
Arizona	6,629	2,072	....
Arkansas	....	110,962	98,980

State	Northern	Southern	Negro
California	72,980		
Colorado	23,150		
Connecticut	29,450		
Delaware	2,925		
District of Columbia	8,102	8,102	40,120
Florida		118,756	120,640
Georgia		440,365	560,000
Idaho	5,698		
Illinois	99,459	64,177	327,000
Indiana	86,008		34,120
Iowa	49,992		
Kansas	60,913		20,000
Kentucky		333,989	80,000
Louisiana		138,302	132,480
Maine	35,437		
Maryland		18,216	17,500
Massachusetts	99,091		
Michigan	60,567		14,900
Minnesota	33,401		
Mississippi		232,275	400,000
Missouri		238,681	91,000
Montana	4,888		
Nebraska	21,394		
Nevada	1,208		
New Hampshire	14,369		
New Jersey	69,979		40,100
New Mexico		13,319	
New York	193,966		25,800
North Carolina		423,189	210,000
North Dakota	7,415		
Ohio	89,157		50,000
Oklahoma	1,855	160,900	61,000
Oregon	18,989		
Pennsylvania	159,733		43,940
Rhode Island	21,114		
South Carolina		232,060	210,000
South Dakota	9,671		
Tennessee		309,697	170,000

State	Northern	Southern	Negro
Texas	....	537,388	225,000
Utah	1,217	....	....
Vermont	11,018	....	....
Virginia	....	234,300	250,000
Washington	24,718	....	....
West Virginia	77,253	....	28,000
Wisconsin	22,698	....	....
Wyoming	3,810	....	....
Totals	1,434,042	3,944,566	3,465,000
Grand Total (3 Conventions)			8,843,608

OTHER BAPTIST BODIES

American Baptist Association.—The American Baptist Association is a separate and distinct organization of Baptists, growing out of differences in polity and in methods of missionary work. They claim that their local associations represent the direct continuance of the Baptist order from the time of Christ, and they believe that the Baptists who work through the conventions have digressed from the Scriptural methods.

The general organization known as the American Baptist Association began in 1905 under the name of the Baptist General Association, continuing under that title until it reorganized at Texarkana, Ark.-Tex., December 10, 1924, under its present name. Sometimes they are nicknamed "Landmarkers," because of their adherence to the old order.

Their purpose is to do missionary, evangelistic, and educational work throughout the world. They are strict denominationalists and do not affiliate with other religious organizations. They contend that, since the commission given by Christ was given to the local congregation as such, only the local Church can administer the ordinances, thus making for the perfect equality of the Churches in all their associated work. Hence, they are sometimes called "Church-Equality" Baptists.

At its session in 1924 the American Baptist Association reaffirmed its acceptance of the New Hampshire Confession of Faith. They believe in the infallible verbal inspiration of the whole Bible; the Triune God; the Genesis account of creation; the deity of Jesus Christ and the virgin birth; his crucifixion and death as vicarious and substitutionary; the bodily resurrection and ascension of Christ, and the bodily resurrection of his saints; the second coming of Christ, personally and bodily, as the crowning event of this Gentile age; the Bible doctrine of eternal punishment for the finally impenitent; that in kingdom activities the Church is the only unit, all exercising equal authority; that all coöperative bodies, such as associations, conventions, etc., are the servants of the Churches and merely a means of the Churches working together.

In polity this body is strictly congregational, yet for purposes of fellowship and promotion of common purposes independent Churches coöperate in both local and general associations. They carry on their missionary work through a missionary committee, located at Texarkana, Ark.-Tex.

The body maintains three orphan homes, and the Jacksonville Baptist College, at Jacksonville, Tex., and the Missionary Baptist College, at Sheridan, Ark. The

Baptist and Commoner, published at Little Rock, Ark., and the *Baptist Progress,* Dallas, Tex., are organs of the American Baptist Association.

Reports for 1928 give 1,717 active Churches and 175,700 members. Texas leads in membership, 60,000; Arkansas has 55,000; Mississippi, 29,000; Alabama and Oklahoma, 10,000 each.

General Six-Principle Baptists.—Originated in England, among the early General, or Arminian, Baptists, who regarded the six principles of Hebrews 6:1, 2, as essential qualifications for Church membership. A number of members of the first Baptist Church in Providence, R. I., held the same views and in 1653 organized the first General Six-Principle Baptist Church in America. They claim that they are the original Church founded by Roger Williams. There are at present five Churches in Rhode Island and one in Pennsylvania; total membership, 293. There is an international council, with a presiding bishop and other officers.

Seventh-Day Baptists.—The first Church was organized in England about 1617. The first Church in America dates from 1671, at Newport, R. I. The distinguishing characteristic of this body of Baptists is their observance of the seventh day of the week as the Sabbath. They belong to the regular Calvinistic group of Baptists. Originally close communionists, in later times they welcome all present to partake of the communion. Their members are also at liberty to partake with other immersionist bodies. Churches are organized into associations and a General Conference, which have only advisory powers. This body is active in both foreign and home missionary work, in education, Sabbath school and young people's work, and in interdenominational activities. Alfred University, at Alfred, N. Y., and colleges at Milton, Wis., and Salem, W. Va., are affiliated with the denomination. There were 7,264 members in 1926, the largest membership being in the State of New York.

Free Will Baptists.—The first Church that gave rise to this branch of the Baptists was organized in Chowan County, N. C., in 1727, by Elder Paul Palmer. Additional Churches came to be organized by Palmer and others working with him, so that by 1752 there were 16 Churches and about 1,000 members. These Churches, while General, or Arminian, Baptists in faith, took no distinctive name, but came to be called Free Will Baptists. Distinctive articles of their faith are, that "Christ freely gave himself a ransom for all, tasting death for every man," and that "all men, at one time or another, are found in such capacity as that, through the grace of God, they may be eternally saved." Believer's baptism only is practiced, and this by immersion; but open communion is uniformly observed; also foot-washing and anointing the sick with oil. The Churches hold quarterly conferences, in which all members may participate. The quarterly conferences are united in State conferences, or associations, and there is an annual conference representing the entire denomination. Headquarters are at Ayden, N. C., where there is a theological school and a publishing house. A school has also been established in Oklahoma. By the U. S. Census reports of 1926, this denomination had 1,024 Churches and 79,592 members. By the same reports only 4,042 of this membership was urban, and 75,550 rural. There were 31,256 members in North Carolina, 8,136 in Alabama, 6,317 in Georgia, and 6,608 in Tennessee.

United American Free Will Baptists.—The colored branch of the Free Will Baptists, which was organized as a separate body in 1901. It is similar in faith and organization to the white Free Will Baptists, except that district and annual conferences have the power of settling disputed points of faith. The Church owns its own educational institution, a weekly paper, and publishes its own Sunday school literature. It has 166 Churches and a membership of 13,396, mostly in North Carolina.

Free Will Baptists (Bullockites).—Free Will Baptist Churches, two in number—one in Maine and one in New Hampshire—with a total membership of 36, independent in origin and having no connection with the Free Will Baptists of the South.

General Baptists.—The General Baptists in America take their name from the early General Baptists in England, so called from their doctrine of a general, or universal, atonement. In America the Free Baptists of the North, now united with the Northern Baptists, and the Free Will Baptists of the South are of the General Baptist type, or distinctly Arminian in faith. In 1823 a Baptist Church of this faith was organized in Vanderburg

County, Ind., which was called simply General Baptist. Other Churches were formed, which united in an association. The movement gradually spread to Kentucky, Illinois, Tennessee, and other States. A General Association was organized, which in 1915 formed a coöperative union with the Northern Baptist Convention. In doctrine and polity the General Baptists are in accord with other Arminian Baptist Churches. They hold that it is possible for the Christian to fall from grace and be lost. Open communion is observed, and some Churches practice foot-washing. The denomination sustains a home and a foreign mission board, Oakland City College, Ind., and a publishing house at Owensville, Ind. There are 465 Churches with a membership of 31,501—9,151 in Kentucky, 6,936 in Missouri, and 6,978 in Indiana.

Primitive Baptists.—The various Primitive Baptist Associations have never organized as a denomination, and they have no State, National, or other general bodies of any kind. Originally a part of the regular Calvinistic Baptists in this country, the movements in the denomination toward organized missionary societies, Sunday schools, and other innovations resulted in the protest and withdrawal of certain associations from other associations which participated in the new movements. The first pronouncements on the subject appear to have occurred in 1826 and 1827 by certain Baptist associations in Georgia and North Carolina. In the latter year the Kehukee Baptist Association in North Carolina unanimously condemned all "modern, money-based, so-called benevolent societies," and announced that it could no longer fellowship with Churches which indorsed such societies. By the year 1835 numerous other associations in different parts of the country had taken similar action and the line had become pretty well drawn. The bodies thus acting came to be known as "Antimission," "Hardshell," and "Primitive" Baptists. The associations withdrawing adopted the custom of printing in their annual minutes a statement of their articles of faith, constitution, and rules of order. This presentation was examined carefully by every other association, and, if it was approved, fellowship was accorded by sending messengers. Any association that did not meet with approval was dropped from fellowship. "The result was that, while there are certain links binding the different associations together, they are easily broken, and the lack of any central body, or even of any uniform statement of belief, serves to prevent united action."

In doctrine the Primitive Baptists are strongly Calvinistic. They believe that in Adam's fall all men became sinners, and that the corruption of human nature is total; that man cannot, by his own free will and ability, reinstate himself in the favor of God; that God elected or chose his people in Christ before the foundation of the world; that sinners are justified only by the righteousness of Christ imputed unto them; that the saints will all persevere in grace, and that not one will be finally lost; that the institutions of the day (Church societies) are the inventions of men and are not to be fellowshiped. In some sections Primitive Baptists practice washing the saints' feet. Instrumental music in the churches is generally condemned, but of late a group of Churches in Georgia have introduced the organ.

By the U. S. Census of 1926 there are 2,267 Primitive Baptist Churches, having a total membership of 81,374. There were 15,317 members in Georgia, about 10,000 in North Carolina, and the same number in Virginia.

The **Colored Primitive Baptists,** a separate denomination, were credited in 1926 with 925 Churches and 43,978 members. They are similar in doctrine and organization to the white Primitive Baptists, except that in later years a "progressive" move was introduced, admitting aid societies and Sunday schools.

The **Two-Seed-in-the-Spirit Predestinarian Baptists** agree with the Primitive Baptists in many respects, their distinguishing characteristic being the doctrine of the "Two-Seed," one seed of good, emanating from God, and one seed evil, emanating from the devil. The body had 27 Churches in 1926, 13 of them in Tennessee; total membership, 304.

Other Baptist groups, to be found mainly in Kentucky, Tennessee, Virginia, and the Carolinas, of historical and doctrinal kinship with other Baptist bodies already treated, are the Separate Baptists, the Regular Baptists, the United Baptists, and the Duck River and Kindred Associations of Baptists. The **Separate Baptists** are embraced in the South Kentucky Association, which was formed in 1785. The Churches observe the washing of feet and open communion. Membership, 4,803. The **Regular**

Baptists number 23,091; 8,745 in Kentucky, 4,262 in North Carolina, and 3,387 in Virginia. They claim to represent the original English Baptists before the distinction between Particular and General (or Calvinistic and Arminian) Baptists arose. Some associations incline in doctrine to the Primitive Baptists. The washing of feet and close communion is the rule. The **United Baptists** resulted from a union of certain Churches of Separate Baptists and of Regular Baptists. In the course of time many of these United Baptist Churches entered into fellowship with the main bodies of Baptists, Northern or Southern. Also there is some tendency toward consolidation with the Regular Baptists and with the Duck River Association Baptists. Total Baptists listed as United Baptists, 18,903, in Kentucky mainly. The **Duck River Association of Baptists** was formed in 1825 by Churches which had withdrawn from the old Elk River Association in Middle Tennessee on account of the strong Calvinism which prevailed in the latter. Other associations of this group were organized, and the body is now listed as the Duck River and Kindred Associations of Baptists (also as the Baptist Church of Christ). Membership, 7,340—4,490 in Tennessee and 2,453 in Alabama.

The **Independent Baptist Church of America** is composed of Swedish Baptist emigrants who united under this name in 1927. There are 13 Churches, seven of them in Minnesota, with a membership of 222.

The U. S. Census reports for 1926 list eighteen Baptist bodies; total number of Churches, 60,192; total membership, 8,440,922. Since the Religious Census of 1916 there was an increase of one body and a gain in the ten years of 2,364 Churches and 1,287,609 members.

CHRISTADELPHIANS

THIS is a small but widely scattered body, dating from about 1850. John Thomas, M.D., came over from England in 1844. He joined the Church of the Disciples, but later withdrew and began to publish certain views concerning Churches, in which he expressed the belief that all denominations were apostate Churches. He organized a number of societies in this country, Great Britain, and Canada. The societies took no name until the time of the Civil War, when, on account of conscientious scruples against military service, in order to be exempt they had to take a name. They chose the name of Christadelphians, or "Brothers of Christ." The sect rejects the doctrine of the Trinity, the belief in a devil, and personal immortality. They look for the millennial reign of Christ, who will take the throne of David in Jerusalem. They have no ordained ministers. They have 134 churches and 3,352 members.

CHRISTIAN AND MISSIONARY ALLIANCE

THIS is an alliance or union formed in 1916 of certain organizations which had been engaged in evangelistic and missionary work. The movement dates back to 1881, when Rev. A. B. Simpson, a Presbyterian minister in New York City, resigned his charge and engaged in evangelistic work among the unchurched masses. As a result of his labors a "Christian Alliance" was formed for home mission work and a "Missionary Alliance" for foreign work. The movement has never sought to form itself into a distinct denomination, and many of its leaders and members are connected with regular denominations. The organization gives itself mainly to evangelistic work and is strongly "fundamentalist" in faith, but is liberal in the observance of Church ordinances and forms. Six or seven training schools for evangelistic and missionary workers are operated. There are 332 churches and 22,737 members in affiliation with the organization, found chiefly in Pennsylvania, New York, and Ohio.

CHRISTIAN CHURCH

In 1793 Rev. James O'Kelly, with twenty or thirty other ministers and about a thousand members, withdrew from the Methodist Episcopal Church. The defection occurred in Virginia and North Carolina and grew out of objections to the unrestricted appointive power of bishops and the use of creeds and disciplines. They first took the name of Republican Methodists, but abandoned this title and adopted the name of Christians. Closely following this movement, but independent of it, Abner Jones, a Baptist physician in Vermont, led a secession among the Baptists. A Church was formed, taking the name of Christian. In 1804 a similar movement occurred among the Presbyterians in Kentucky, led by Rev. Barton W.

Stone, who, with five other ministers, dissolved a presbytery and agreed to be known as Christians only. These three movements, each unknown to the other, were alike in taking the same name and in claiming to take the Scriptures alone as their only creed and Christian character as the only test of fellowship. As Churches multiplied they became acquainted, and general meetings and coöperation and fellowship developed among them. General organizations for promoting publishing, educational, and missionary work followed. The organization led by Stone in Kentucky finally (about 1831) united with the Disciples, and more than fifty Churches were absorbed by this denomination. In 1854, owing to utterances against slavery by a general convention held in Cincinnati, the Churches in the South withdrew and formed a separate branch. Since 1890, however, the Southern Churches have been represented in the general convention, and they are now recognized as one body.

The General Convention of the Christian Church, which meets biennially, is the general representative body of the Church. Extensive missionary work is carried on in the United States, Canada, Japan, and Porto Rico. The denomination has about twelve colleges and seminaries, and a publishing house at Dayton, Ohio.

Doctrinally the Christians agree in accepting the Bible as their only rule of faith. They have never formulated a confession or statement of faith. They believe in the avoidance of all sectarian names and advocate the union of all denominations. Christian character is the only test of fellowship. They allow large liberty of conscience and insist upon the right of private judgment in all matters of theological opinion or practice. Baptism is usually by immersion, but sprinkling is admitted, and members are received from nonimmersionist Churches without rebaptizing.

By the last published statistics (1930) this body has 981 churches, 756 ministers, 97,706 members, and 77 Sunday schools enrolling 79,120 pupils.

In 1924 the Commission on Christian Unity addressed an overture to twenty-four denominations, expressing convictions on five points, among them being: "Denominationalism as now practiced is delaying the coming of the kingdom of God," and "Organic union or corporate unity is the goal at which Churches should aim." The overture requested from each denomination addressed a frank statement of attitude on the points submitted.

The Congregational Council responded hospitably to these suggestions and the first conference between the Christian and Congregational denominations was held in Toledo, Ohio, June 17, 1926, at which a decision was reached to draw the two denominations, already quite near in platform, more closely together by acquaintance and coöperation. On November 1, 1927, at a meeting of the two communions the first draft of a basis of union was drawn up. This with study grew into the twenty-five articles of the "Plan of Union" which was unanimously adopted by the General Conventions of both bodies in 1929, the Congregationalists at Detroit, Mich., on May

30 and 31, and the Christian Church at Piqua, Ohio, October 25.

The plan is already being put into operation by interlocking boards, joint Sunday school publications, and Church periodicals. The *Congregationalist* and *Herald of Gospel Liberty* (the latter the oldest religious newspaper in the world) were merged March 1, 1930. The Home Mission and Foreign Mission departments have already combined their work, the details of which are being put into operation as rapidly as possible. Churches, Conferences, and Associations are being united throughout their common territory. The first General Council of the Congregational and Christian Churches was held in Seattle in 1931.

CHRISTIAN CONGREGATION

"THIS body was organized in the year 1899, at Kokomo, Ind., with the special purpose of securing a broader Christian fellowship and of emphasizing and systematizing works of charity. It has district assemblies and also a general assembly which meets annually." Such is the official statement of May Puckett Foster, bishop of the Christian Congregation, in a U. S. Census Bulletin. There are two Churches and 150 members.

CHRISTIAN SCIENCE PARENT CHURCH

THE "Foundational Statement" of this body says: "This Church is founded on Christian Science as contained in the Bible, and in Science and Health with Key to the Scriptures, by Mary Baker Eddy, and on the demonstration of Christian Science through higher discernment of the Science and Truth therein contained, and further unfolded in the writings of Annie C. Bill." The first Church was organized in London in 1912. A Church was established in Boston, Mass., in 1924, and other Churches were organized in many States. There were in 1926 twenty-nine Churches in the United States, with 582 members. Headquarters are at Washington, D. C.

CHRISTIAN UNION

Christian Union became a distinct Church organization at a convention held in Columbus, Ohio, in 1864, composed mainly of former members of other Churches who had withdrawn on account of the political and partisan spirit which was present in many Churches prior to the Civil War. The basis of union adopted declared: "Having a desire for more perfect fellowship in Christ and a more satisfactory enjoyment of the means of religious edification and comfort, we do solemnly form ourselves into a religious society under the style of the Christian Union." The following is a summary of the principles held by the various Churches to-day: The oneness of the Church of Christ; Christ the only head; the Bible the only rule of faith and practice; good fruits the only condition of fellowship; Christian union without controversy; each local Church governs itself; partisan political preaching discountenanced. Men and women alike are ordained to the ministry. Churches are organized into quarterly, district, State, and general councils. Reports for 1926 give 137 Churches and 8,791 members. The body is strongest in Ohio, Indiana, and Missouri.

CHURCH OF ARMENIA IN AMERICA

The Armenians claim to have received Christianity through the ministry of the Apostles Thaddeus and Bartholomew early in the first century. In 301 A.D. the new faith was accepted by the King of Armenia, and it became the state religion. St. Gregory became the first bishop of the Church, and from him a regular succession of supreme patriarchs, who bear the title of "Catholicos," has come down to the present time. The headquarters of the Church and the residence of the Catholicos are at a monastery at the foot of Mount Ararat in Armenia. The presence of the Church in America is due to Armenian immigration. Seven sacraments are accepted. Baptism is by immersion, generally eight days after birth, and is followed immediately by the sacrament of confirmation. Communion is administered in both kinds, even to infants. Reports for 1926 give 29 Churches and 28,181 members, California leading with 5,490; Massachusetts has 4,786.

CHURCH OF CHRIST (HOLINESS)

This denomination came into existence in 1898 at Jackson, Miss., under the leadership of Dr. C. P. Jones, pastor of a Baptist Church, first at Selma, Ala., then at Jackson, Miss., where he called a Holiness convention. The Church at Jackson was joined by others in Virginia and North Carolina under the National Convention of the Church of Christ (Holiness), U. S. A. Baptism is by immersion. Foot-washing and divine healing are observed. There is a National Convention, which meets annually, and district conventions, meeting semiannually. Bishops and district superintendents administer the affairs of the Church. Boydton Institute, at Boydton, Va., is under the care of the denomination. Membership reported in 1926, 4,919.

CHURCH OF CHRIST, SCIENTIST

Christian Science is the religion founded by Mary Baker Eddy and represented by the Church of Christ, Scientist. The Christian Science denomination was founded by Mrs. Eddy at Boston in 1879, following her discovery of this religion in 1866, and her issuing of its textbook, "Science and Health with Key to the Scriptures," in 1875.

For many years prior to 1866 Mrs. Eddy observed and studied mental causes and effects. Profoundly religious, she was disposed to attribute causation to God and to regard him as divine Mind. At Lynn, Mass., in that year, she recovered almost instantly from a severe injury after reading an account of healing in the Gospel according to Matthew. The discovery of what she named Christian Science ensued from this incident. As she has said: "I knew the Principle of all harmonious Mind-action to be God, and that cures were produced in primitive Christian healing by holy, uplifting faith; but I must know the Science of this healing, and I won my way to absolute conclusions through divine revelation, reason, and demonstration" ("Science and Health," p. 109).

At first Mrs. Eddy did not expect to found a distinct Church or denomination; she hoped that her restoration to original Christianity of its healing power would be accepted by existing Churches, as her teachings and the results of their practice became known. In a few years, however, it became evident that a distinct Church was needed to facilitate coöperation and unity between Christian Scientists, to present Christian Science to all people, and to maintain the purity of its teachings and practice. Accordingly, she and her followers organized the Church of Christ, Scientist, "to commemorate the words and works of our Master" and to "reinstate primitive Christianity and its lost element of healing" (Church Manual, p. 17).

Mrs. Eddy passed away in 1910. Until then, she had initiated every step in the progress of Christian Science. Nothing of moment was done without her approval. Furthermore, although the organic law of the Christian Science movement, its Church Manual, confers extensive and sufficient powers upon an administrative board, the Christian Science Board of Directors, yet this board always had functioned under her immediate supervision. Mrs. Eddy's demise, therefore, immediately tested the adequacy of the Church Manual as an organic law and the loyalty of Christian Scientists to this law, in the absence of its author. In spite of all doubts, both the law of the Church and the loyalty of its members have fulfilled the most confident expectations, and the period since 1910 has actually been the most fruitful and prosperous in the history of Christian Science.

The primary source of information about Christian Science is Mrs. Eddy's book, "Science and Health with Key to the Scriptures," first published in 1875 and occasionally revised "only to give a clearer and fuller expression of its original meaning." This book received from the author its final revision in 1907. Mrs. Eddy was the author of numerous other books on Christian Science, published from 1886 to 1913.

Christian Science is a religious teaching and practice based on the words and works of Christ Jesus, which is applicable to health for the same reasons that the Christian religion originally was. As defined by Mrs. Eddy, the religion she founded is "divine metaphysics"; it is "the scientific system of divine healing"; it is "the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony" ("Science and Health," pp. 111, 123; "Rudimental Divine Science," p. 1).

The theology of Christian Science begins with the propositions that God is the only might or mind; that he is the "divine Principle of all that really is." To define God further, it employs frequently the word "good," besides such terms as Life, Truth, Love, and also Soul, Spirit, and Infinite Person. Next to God, the name of Jesus and references to him occur most frequently in the authorized literature of Christian Science. Concerning Jesus Christ and his relation to God and man, Christian Science distinguishes between what is in the New Testament and what is in the creeds, doctrines, and dogmas of later times. Accordingly, Christian Scientists speak of him oftenest as the "Way" or the "Way-shower," and they regard the atonement, his chief work, as "the exemplification of man's unity with God, whereby man reflects divine Truth, Life, and Love" ("Science and Health," p. 18).

The most distinctive feature of Christian Science teaching is its absolute distinction between what is real and what is apparent or seeming, but unreal. This distinction Mrs. Eddy explains, for instance, as follows: "All reality is in God and his creation, harmonious and eternal. That which he creates is good, and he makes all that is made. Therefore the only reality of sin, sickness, or death is the awful fact that unrealities seem real to human, erring belief, until God strips off their disguise. They are not true, because they are not of God" ("Science and Health," p. 472).

Contrary to common misapprehension, Christian Science does not ignore what it regards as unreal. This religion teaches its adherents to forsake and overcome every form of error or evil on the basis of its unreality; that is, by demonstrating the true idea of reality. This it teaches them to do by means of spiritual law and spiritual power.

In this connection, Christian Science maintains that the truth of being—the truth concerning God and man—includes a rule for its practice and a law by which its practice produces effects. To a certain extent Jesus declared this rule and law when he said, "Ye shall know the truth and the truth shall make you free" (John 8:32). Accordingly, for an individual to gain his freedom from any form of error or evil, he should know the truth, the absolute truth of being, applicable to his case; and Christian Science further teaches that this practice is effective when employed by one individual for another, because such is the unity of real being and such is the law of God. For these reasons, evidently Jesus could and did declare the possibility of Christian healing in unlimited terms. (See Matthew 10:5-10 and 28:16-20; Mark 16:14-18; John 14:12.)

The practice of Christian Science is not merely mental; it must be also spiritual. Indeed, it is truly mental only as it is absolutely spiritual. The nonspiritual elements in the so-called human mind do not contribute to harmony or to health. The practitioner must know or realize spiritually, and his ability to do this is derived from the divine Mind. Therefore, he must agree with the Teacher and Way-shower, who said, "I can of mine own self do nothing" (John 5:30), and he must prepare for the healing ministry and keep himself in condition for it by living the life of a genuine Christian. The practice of Christian Science is not limited, as is commonly supposed, to the healing of the sick. On the contrary, Christian Scientists regard their religion as applicable to practically every human need.

Membership in this denomination is limited to those applicants who are at least twelve years of age; not members of any other denomination; of Christian character; and who believe in and understand Christian Science according to the teaching and tenets in its textbook, "Science and Health with Key to the Scriptures."

Since its reorganization in 1892, the denomination has consisted of the Christian Science Mother Church, the proper name of which is the First Church of Christ, Scientist, in Boston, Mass., and branch Churches or branch societies at all places where there are enough adherents for a local organization. A branch Church is called First Church of Christ, Scientist, of its city or town, or is called Second Church of Christ, Scientist, of that place, and so on. A society is the beginning of a Church and is called Christian Science Society of its locality.

Viewed in another way, the Mother Church consists of members who constitute the local congregations in Boston and of members who reside in other places throughout the world, either where there are branch organizations or where there are not. Thus, on November 30, 1926, the Mother Church had 166,320 members, of whom 149,957 were in the United States (not including Canal Zone, Alaska, Hawaii, and Philippine Islands) and 16,363 were in these possessions and in other countries. At the same time, the Mother Church had 87,940 members in the

United States (as defined above) who were members of branch organizations. At approximately the same time, 1,913 of the branch organizations in the United States (eight not reporting) had 140,081 members of whom 87,940 were members of the Mother Church and 52,141 were not. Therefore, at the end of 1926, there were in the United States (as defined above) 202,098 persons who were enrolled as members in the Christian Science denomination, or Church of Christ, Scientist.

At the same time, there were enrolled in the Sunday schools of this denomination in the United States 140,566 pupils not more than twenty years of age, of whom comparatively few were members of the Church. Other interesting figures are as follows: Number of branch organizations in the United States at the end of 1926, 1,921; number of Christian Science practitioners listed in the *Christian Science Journal* (official organ of the Mother Church), 7,559. In a sense, the Christian Science Church can be said to include a large number of persons who believe in Christian Science and attend its services, or study the Bible with Mrs. Eddy's writings, but are not yet admitted to membership; and the number of adherents who are not members is estimated as exceeding the number who are.

The foregoing figures were furnished for the United States Census of Religious Bodies in 1926, and complete statistics corresponding to these will not be collected and published again until 1936. As of April, 1932, however, the entire number of Christian Science Churches and societies is 2,585, of which 2,090 are in the United States, 234 in Great Britain and Ireland, 71 in Canada, 61 in Germany, 20 in Switzerland, 23 in Africa, 27 in Australia, 13 in New Zealand, and 46 in other countries. At the same time, the number of practitioners listed in the *Christian Science Journal* is 10,743, of which 9,222 are in the United States, 787 in Great Britain and Ireland, 221 in Canada, 98 in Germany, 45 in Switzerland, 54 in Africa, 117 in Australia, 25 in New Zealand, and 174 in other countries.

The officers of the Mother Church consist of the Christian Science Board of Directors, a president, the first and second readers, a clerk, and a treasurer. The governing body of the denomination is the Christian Science Board of Directors, but each branch Church has its own self-government.

The lesson-sermon, which constitutes the principal part of the Sunday service, is prepared by a committee connected with the Mother Church and is read in every church by two readers who read alternately, one from "Science and Health with Key to the Scriptures," the other from the Bible. A Wednesday evening testimony meeting, led by the first reader, is likewise held, at which are given the testimonies of those who have been healed and reformed by Christian Science.

All of the activities of the Christian Science denomination are intended to promote spiritualization of thought, together with the innumerable results thereof which include Christian healing. In the healing of the sick, practiced for the benefit of particular persons, the service rendered by healers or practitioners is regarded as an individual ministry, subject only to a degree of regulation by the Church. The efficacy of Christian Science as a practical religion is attested by a constantly increasing multitude of witnesses who can speak from personal experience.

The auxiliary agencies and institutions maintained by the Mother Church are the Christian Science Publishing Society (Boston), the Christian Science Benevolent Association (near Boston), the Christian Science Benevolent Association on Pacific Coast (San Francisco), and the Christian Science Pleasant View Home (near Concord, N. H.). The Publishing Society issues or sells the authorized literature of Christian Science. The Benevolent Associations conduct ten sanatoriums. The Pleasant View Home is for elderly and indigent Christian Scientists. Other homes and schools conducted by and for Christian Scientists are regarded as unofficial enterprises.

CHURCH OF DANIEL'S BAND

"The Church of Daniel's Band was organized and incorporated in February, 1893, at Marine City, St. Clair County, Mich.," says an official statement. The general purpose is evangelistic, with special emphasis upon fellowship, abstinence from all excess, and liberty in the exercise of faith. The organization is somewhat after the Methodist form. In addition to the Churches in the United States there is a mission connected with the body in Canada. There are four Churches and 129 members.

CHURCH OF GOD

THE first organization was formed in 1886 in Monroe County, Tenn., under the name Christian Union. In 1902 there was a reorganization under the name Holiness Church, and in 1907 the name Church of God was adopted, with a membership of 150, representing five local Churches in North Carolina, Georgia, and Tennessee. The organization has grown until it is found in 28 States and has Churches in the British West Indies. The headquarters in 1926 were at Cleveland, Tenn. Doctrinally the body is generally Methodistic. Sanctification as a second definite work of grace is emphasized; also the baptism of the Holy Ghost, evidenced by speaking in other tongues. Foot-washing is practiced, and baptism is by immersion. The officers of the Churches are bishops, deacons, and evangelists. A General Assembly convenes annually. Reports for 1926, 644 Churches and 23,247 members. The membership is largest in Tennessee.

CHURCH OF GOD (APOSTOLIC)

ORGANIZED at Danville, Ky., in 1897; originally called the Christian Faith Band. Holiness and sanctification are stressed. The members practice the washing of feet, and baptism is by immersion. The governing body is the General Assembly, and the officers are the apostle, an assistant, district elders, pastors, evangelists, and local preachers. Membership, 492.

THE (ORIGINAL) CHURCH OF GOD

Organized in 1886, near Birchwood, Tenn. The name Church of God was chosen. In 1917 divisions arose, and one faction withdrew. The faction which claimed to adhere to the orignal doctrines of the Church adopted the word "Original" as part of the title of the Church. The body holds to sanctification "as set forth by John Wesley," divine healing, speaking in other tongues, eternal life for the righteous, and eternal punishment, "with no liberation or annihilation" for the wicked. The denomination is found in 13 States. Membership, 1,869.

CHURCH OF GOD

(Headquarters, Anderson, Ind.)

"This communion does not claim exclusive right to the name Church of God," says an official statement in a U. S. Census Bulletin, "but maintains that all who are truly regenerated by the Spirit are members of God's Church. The movement was an outgrowth of the holiness agitation in the last century and had its inception about the year 1880, when Daniel S. Warner and other ministers severed their connection with humanly organized Churches and maintained that the Scriptural, all-sufficient standard for Christians is membership in the body of Christ alone."

The movement emphasizes entire sanctification, or the baptism of the Holy Spirit, as a second definite work of grace. The doctrine of divine healing is strongly advocated. Baptism is by immersion, and foot-washing is observed. They denounce secret orders and abstain from the use of all intoxicants and tobacco.

This body has established itself in nearly all the States, and in Canada, England, Ireland, Scotland, and other European countries, and has foreign missions in nine countries. It has a publishing house at Anderson, Ind., and the Anderson Bible School and Seminary. Also a ministerial assembly and international camp meeting is held annually at the same place. Statistics for 1926: Churches (in the United States), 932; members, 38,249. The membership is largest in Ohio, Indiana, Illinois, and Michigan.

CHURCH OF GOD AS ORGANIZED BY CHRIST

Dates from 1886, when Rev. P. J. Kaufman, belonging to the Mennonite Brethren in Christ, with some other members withdrew and associated themselves together under the above name. Headquarters are at Wakarusa, Ind., where the *Gospel Teacher* is published. The organization has 19 Churches and a membership of 375.

CHURCH OF GOD IN CHRIST

The founder and organizer of the Church of God in Christ, Elder C. H. Mason, a Negro, states (U. S. Census Bulletin) that he had received his early training in the Missionary Baptist Church in Tennessee; that he was licensed to preach by a Church of that faith; that "soon after this he found his own beliefs at variance with the strict Calvinistic teachings of the Baptist faith and sought to establish a Church which would emphasize the doctrine of entire sanctification." The first Church was established at Lexington, Miss., in 1897. "This Church," he says, "was set up in an old gin on the bank of a little creek," but the congregation soon outgrew these quarters. From this lowly beginning the movement has spread to 33 States, having 733 Churches and 30,263 members.

CHURCHES OF CHRIST

(SEE under Disciples of Christ.)

CHURCHES OF GOD, HOLINESS

THIS denomination was organized at Atlanta, Ga., in 1916, by Rev. K. H. Burruss, a preacher of entire sanctification. By the year 1922 thirty-five Churches had been established in 11 States. In 1922 the National Convention of the Churches of God, Holiness, was formed. The body teaches both present and ultimate perfection, divine healing, baptism by immersion; and the washing of feet is practiced. Membership, 2,278.

CHURCHES OF THE LIVING GOD

UNDER this head are listed two Negro denominations, the second the outgrowth of the first. The Church of the Living God, Christian Workers for Fellowship, was organized at Wrightsville, Ark., in 1889 by Rev. William Christian. In 1902 a part of this body seceded and was organized later under the name of Church of the Living God, General Assembly. In 1925 there was another secession from the parent body, organized under the name of Church of the Living God, the Pillar and Ground of the Truth. In 1926 the General Assembly branch united with the Pillar and Ground of the Truth, together with a group of Churches organized in Texas in 1908. The two denominations now exist under the names Church of the Living God, Christian Workers for Fellowship (the original body), and Church of the Living God, the Pillar and Ground of the Truth. The original body has 11,558 members, the largest number being in Texas; the second body has 5,844 members, Texas also leading.

CHURCH OF GOD AND SAINTS OF CHRIST

Owes its origin to William S. Crowdy, a Negro, formerly employed as a cook on the Santa Fé Railroad. In 1896 he claimed to have received a vision from God. He abandoned his old employment and began preaching in Kansas. He gathered followers and was chosen bishop of the new Church. Crowdy taught that the Negro race is descended from the lost tribes of Israel, and in the customs of his Church Jewish feasts and rites are intermingled with Christian. There were 112 Churches in 24 States in 1926, and 6,741 members. Headquarters are now at Philadelphia.

CHURCH OF THE NAZARENE

A UNION of several Pentecostal missions and Churches, operating in New York, New England, and California, resulted in the denomination originally called Pentecostal Church of the Nazarene. The union was consummated in Chicago in October, 1907. Subsequently a union was effected with other bodies in Tennessee and Texas, and in 1915 the Pentecostal Church of Scotland affiliated with the body. The General Assembly of 1919 changed the name of the organization to Church of the Nazarene.

In doctrine the Church of the Nazarene is essentially in accord with historic Methodism. It stands for apostolic purity of doctrine, primitive simplicity of worship, and pentecostal power in experience, it being generally regarded that the primary dispensational truth is that Jesus Christ baptizes believers with the Holy Spirit, cleansing them from all sin and empowering them to witness the grace of God to men.

The general assembly has expressed the same in the following terms:

> We believe that entire sanctification is that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotement to God, and the holy obedience of love made perfect.
>
> It is wrought by the baptism with the Holy Spirit, and comprehends in one experience the cleansing of the heart from sin and the abiding, indwelling presence of the Holy Spirit, empowering the believer for life and service.
>
> Entire sanctification is provided by the blood of Jesus, is

wrought instantaneously by faith, preceded by entire consecration; and to this work and state of grace the Holy Spirit bears witness.

This experience is also known by various terms representing its different phases, such as "Christian Perfection," "Perfect Love," "Heart Purity," "The Baptism of the Holy Spirit," "The Fullness of the Blessing," and "Christian Holiness."

While emphasizing the baptism with the Holy Spirit as a definite experience of divine grace, the Church of the Nazarene never has taught, nor does it now teach, or countenance teaching, that speaking in tongues is a manifestation attendant upon, or an evidence of, the baptism with the Holy Spirit.

The Church of the Nazarene believes in the doctrine of divine healing and urges its people to offer the prayer of faith for the healing of the sick. Providential means and agencies when necessary are not to be refused.

The ecclesiastical organization is representative, thus avoiding the extremes of episcopacy on the one hand and the unlimited congregationalism on the other. Each local Church is governed through a Church board elected by the congregation. The Churches are associated for such general purposes as belong to all alike, particularly for a world-wide missionary program. The Churches in a particular area are united to form an assembly district, each local Church being entitled to representation in the district assembly. There are 42 such districts which hold annual assemblies and elect district superintendents and district boards, license and ordain ministers, commission evangelists, and conduct such other work as may be connected with their area. The 42 districts elect both ministerial and lay delegates to the general assembly, which meets once in four years. The general assembly elects general superintendents and other general officers and boards to have oversight of general denominational activities.

The Church is active in missionary and educational work. Missions are sustained in southern Africa, western India, Palestine, China, Japan, Argentina, Peru, Central America, Mexico, and Cape Verde Islands. There are 66 Churches, having a membership of 6,042, and property valued at $368,887 in foreign fields. There are six colleges and one junior college in the United States, a Bible school in Scotland, and one in Canada.

Statistics for 1931: Churches (in the United States), 1,813; Church members, 91,411; Churches in Canada and the British Isles, 48; Church members, 1,674; foreign missionary Churches, 66; Church members, 6,042.

Headquarters and the publishing interests are at Kansas City, Mo.

CHURCHES OF THE NEW JERUSALEM (SWEDENBORGIAN)

The doctrines set forth in the writings of Emanuel Swedenborg (born in Stockholm, Sweden, in 1688; died in London in 1772) form a basis of the union of his followers, who are better known as Swedenborgians. The first steps toward organization began in London in 1783, when Robert Hindmarsh, a printer, gathered a few associates into a society for reading and studying the works of Swedenborg. This association gradually took on the forms of a religious society. The result was the Church of the New Jerusalem, named after the New Jerusalem of the Apocalypse. A general conference was formed, which has met annually since 1815. In 1906, 7,256 Swedenborgians were enrolled in Great Britain. Many who are enumerated as Swedenborg's followers have not severed their membership with other Churches, which is also true in this country.

The first Swedenborgian society organized in America was in 1792 at Baltimore. The various societies and Churches in the United States and Canada are associated in a general convention, which meets annually. There are also State associations. In government the New Jerusalem Church is partly congregational and partly episcopal, each local society governing its own affairs; but there are general pastors, corresponding to bishops in episcopal Churches. The service is largely liturgical, conforming to the Book of Worship published by the general convention.

Swedenborg's doctrines grew out of his experience in which he professed to have had his spiritual senses opened. His experience was unique in that he did not claim to have communication with spirits nor to have received visions or revelations; but he professed through all the later years of his life that he was a dweller within the spiritual world; that, being dead on the side of this world, he was in constant association with spiritual beings as one of them. According to Swedenborg, the Church which Christ established came to an end in 1757, and he testifies that he witnessed the last general judgment at that time in the spiritual world. A new dispensation was introduced, the beginning of the Church of the New Jerusalem, prophesied in the Revelation; and of this dispensation and Church the writings of Swedenborg contain the doctrines.

There are now two Churches of the New Jerusalem, the main body being known as the General Convention of the New Jerusalem, having 85 Churches and 5,442 members. The second is designated the General Church of the New Jerusalem, with 13 Churches and 996 members.

COMMUNISTIC SOCIETIES

THESE embrace all societies or religious bodies observing the communal life. Those now in existence in the United States and that have a religious basis are given. They are as follows:

The Amana Society.—There are several organizations of this society which call themselves the "True Inspiration Congregations." They are located at Amana, Iowa. Immigrants from Germany founded the society near Buffalo, N. Y., whence they removed during the next ten years to their present location. The community was incorporated in 1859 with provisions that all property should be held in common; that agriculture, manufacturing, and trade should furnish the means of sustenance; and that the surplus should be applied to communal improvements and for educational and benevolent purposes.

Persons joining the society surrender all property and all claim to wages and are promised in return board and dwelling, support in old age and sickness, and are given an annual allowance for clothing and other expenses. The temporal government is vested in thirteen trustees, who are elected annually by the male members of the society. Baptism is not practiced, but the Lord's Supper and foot-washing are observed. Religious services are held every day in the week, in which Bible study and inquisitorial examination of the members are prominent. The society has seven Churches and 1,385 members.

The Shakers.—The Shakers were at first a sect of the English Quakers. They appeared about 1747 as a result of a revival in which, because of their bodily agitations when under religious excitement, they came to be called the "Shaking Quakers." Ann Lee became the leader of the Shakers. She professed to have received revelations "of the way of redemption," proclaimed herself a reincarnation of the Messiah, and came to be accepted as such. She came to America in 1774 with a small company of followers and established a Church at Watervliet, N. Y. Ann Lee died in 1784, and three years later the society was placed on a communal basis. The Shakers reject the doctrine of the Trinity, holding that God is dual, male and female; that he appeared in Christ as male and in Ann Lee as female. They also deny the resurrection of the body and the atonement. Spiritualism is a prominent doctrine among them; also celibacy. In their religious services exhortations by both men and women marching and dancing to music are prominent. In the ministry and in all the affairs of the Church men and women are on an equal footing. The Shakers have dwindled to six societies and 250 members.

CONGREGATIONAL CHURCHES

English Congregationalism dates from the Reformation period and first came to notice through the preaching and writing of Robert Browne. Believing that the reforms which he advocated could not be effected in the Established Church, Browne advised separation, and he, with a few followers, organized a Congregational Church at Norwich, about 1580. Browne was compelled to leave the country, and he took refuge in Holland. From thence he issued pamphlets, attacking the English ecclesiastical government and advocating Congregational principles. John Robinson, who had accepted Browne's views, in 1604 became pastor of a Church at Scrooby which had been organized on the Congregational model. But soon Robinson and his congregation found it necessary to seek refuge in Holland. From this asylum of Separatists in Holland came the Pilgrims to New England in 1620 and founded Congregationalism in America.

The history of Congregationalism in America for two centuries following the landing of the Pilgrims is closely interwoven with the history of New England, where from the first it was the dominant Church. The Puritan colonists of 1628-30, members of the Anglican Church at home, found Congregationalism so well adapted to their new conditions in America that they adopted it, and until 1700 there were hardly any other Churches in Massachusetts and Connecticut. Congregationalism became practically the "State Church" of these colonies. Political suffrage was for a time limited to Church members, and until the early part of the nineteenth century the Church was supported by taxation. This condition was changed in Connecticut in 1816 and in Massachusetts in 1833.

In 1801 a plan of union was entered into with the Presbyterians concerning the formation of Churches in new settlements in the West. Under it Congregationalists moving from New England to other States usually entered Presbyterian Churches. Until the abrogation of this agreement, in 1852, Congregationalism was confined almost entirely to New England. The antislavery position of the denomination closed the Southern States to it before the war. Since 1852 the Church has grown rapidly in many of the Western States. Their numbers in the South are still small, and their work in this section is confined largely to the Negroes.

The early part of the nineteenth century witnessed the separation of the Trinitarian and Unitarian wings of the denomination, most of the Churches in Boston going over to the Unitarians. (See Unitarians.)

It was the growth of Congregationalism outside of New England that first gave rise to a denominational consciousness. A convention was held in Albany, N. Y., in 1852, the first representative gathering since 1648. At this meeting the plan of union with the Presbyterians was abrogated; missionary and church-building work in the West was considered, and a denominational literature was projected. The first of the National Councils was held at Oberlin, Ohio, in 1871. Succeeding Councils met triennially, but now they convene biennially.

Of these Councils the one held at Kansas City, Mo., in 1913 was particularly important as marking the definite recognition of the Congregational Churches as an organized religious body with specific purposes and definite methods. The purposes were set forth in what has been known as a Congregational platform, including a preamble and statements of faith, polity, and wider fellowship. This platform did not in any respect modify the essential autonomy of the individual Church in its expression of faith or in its method of action. It did, however, associate more fully than had been done at any previous time these individual Churches in what may be termed an organic unity based upon a fundamental union in faith, common purpose in action, and mutual fellowship.

The Congregational platform is as follows, omitting the preamble:

Faith.—We believe in God the Father, infinite in wisdom, goodness, and love; and in Jesus Christ, his Son, our Lord and Saviour, who for us and our salvation lived and died and rose again and liveth evermore; and in the Holy Spirit, who taketh of the things of Christ and revealeth them to us, renewing, comforting, and inspiring the souls of men. We are united in striving to know the will of God, as taught in the Holy Scriptures, and in our purpose to walk in the ways of the Lord, made known or to be made known to us. We hold it to be the mission of the Church of Christ to proclaim the gospel to all mankind, exalting the worship of the true God, and laboring for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood. Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the kingdom of God; and we look with faith for the triumph of righteousness and the life everlasting.

Polity.—We believe in the freedom and responsibility of the individual soul and the right of private judgment. We hold to the autonomy of the local church and its independence of all ecclesiastical control. We cherish the fellowship of the churches united in district, State, and national bodies, for counsel and coöperation in matters of common concern.

The Wider Fellowship.—While affirming the liberty of our churches, and the validity of our ministry, we hold to the unity and catholicity of the Church of Christ, and will unite with all its branches in hearty coöperation; and will earnestly seek, so far as in us lies, that the prayer of our Lord for his disciples may be answered, that they all may be one.

The foreign missionary work of the Congregational Churches is carried on through the American Board of Commissioners for Foreign Missions, organized in 1810. This board originally administered the foreign missionary work of the Presbyterians and other religious bodies, but later came to be wholly Congregational. In 1926 the board sustained missions in Southern and West Central Africa, in Turkey, Syria, India, Ceylon, China, Japan, the Philippines, the Pacific Islands, Mexico, Spain, Bulgaria, and Czechoslovakia, with a total force of 662 American missionaries, reporting 751 Churches, with 96,353 members. The total amount contributed in the home Churches for this work was $2,137,371. The total amount contributed for home missions, administered through the

Congregational Home Missionary Society, was $1,229,809. The American Missionary Association carries on work chiefly among the negroes, although other races are included. Atlanta University and Fisk University (Nashville) were founded by the Association, while 22 colleges and schools for negroes are directly under its administration.

The modern movement for the organization of young people for Christian work was started by a Congregational minister, the Rev. Francis E. Clark, at Portland, Me., in 1881. Similar societies were soon established in other Churches, and in 1885 a general interdenominational organization was effected, under the name United Society of Christian Endeavor.

The interest of the Congregational Churches in educational matters is shown by the fact that Harvard, founded in 1636, and Yale in 1701, were established as Congregational colleges, as were also Williams, Dartmouth, Bowdoin, and Amherst in the East, and Oberlin, Grinnell, Beloit, Carleton, Drury, and others in the West. At present more than 40 colleges in the United States owe their origin to Congregationalists. Not including Harvard, in 1926, these employed 2,646 instructors, had an enrollment of 26,101 students, had 2,261,954 volumes in their libraries, and held productive funds amounting to $81,658,500. There were also 10 theological seminaries, Andover Seminary being the oldest, with a total of 94 professors, 54 instructors and lecturers, and 915 students.

In 1924 the Evangelical Protestant Church of North

America voted to become Congregational, and in 1925 this body was received into the National Council of Congregational Churches as the Evangelical Protestant Conference of Congregational Churches.

The National Council of Congregational Churches, held at Detroit in May, 1929, and the General Convention of the Christian Church, held at Piqua, Ohio, in October, 1929, voted to accept a plan of union of the two bodies upon the broad platform of the "acceptance of Christianity as primarily a way of life, and not upon uniformity of theological opinions or any uniform practice of ordinances." The title of the united bodies is the General Council of the Congregational and Christian Churches.

Congregational statistics, as of January 1, 1931, from the Congregational Yearbook: Members in the United States (including Alaska and Hawaii), 943,569. The States leading in membership are as follows: Massachusetts, 170,501; Connecticut, 87,134; New York, 73,230; Illinois, 66,508; Ohio, 51,529; California, 47,966; Michigan, 45,212; Iowa, 41,218; and Wisconsin, 36,207. The total amount reported for all benevolences (4,560 Churches out of 5,381 reporting), was $4,052,135. Total amount for all home expenses (4,400 Churches reporting) was $20,186,066. Number of churches, chapels, and stations of Congregationalism throughout the world, 24,110; members of Churches, 2,372,429 (including United Church of Canada, composed of Congregationalists, Methodists, and Presbyterians). Sunday school members, 2,154,410.

CONGREGATIONAL HOLINESS CHURCH

Certain ministers and congregations of the Pentecostal Holiness Church separated from that body and organized the Congregational Holiness Church in 1921, on account of preferring the congregational form of government. The body holds to the belief in the baptism of the Holy Ghost, manifested by the power to speak in tongues. Foot-washing is practiced. The candidate for admission must abstain from the use of tobacco and slang and must not be a member of any secret oath-bound society. The body is represented in Georgia, South Carolina, and Alabama. Members, 939.

DISCIPLES OF CHRIST

The Disciples of Christ trace their origin to a movement in the early part of the nineteenth century, when a number of leaders arose who pleaded for the Bible alone, without human addition in the form of creeds and formulas. At first they emphasized Christian fellowship and the independence of the local Church, without adherence to any ecclesiastical system. Somewhat later an element was added which sought to restore the union of the Churches through a "return, in doctrine, ordinance, and life, to the religion definitely outlined" in the New Testament.

In 1807 the Rev. Thomas Campbell, a minister of the Secession branch of the Presbyterian Church in Ireland, came to the United States and found employment in Western Pennsylvania. Finding that, in the generally destitute condition of that region, a number of families belonging to other presbyteries had not for a long time enjoyed the communion service, he invited them to attend his service. For this he was censured by his presbytery, but upon his appeal to the Associate Synod of North America, on account of informalities in the proceedings of the presbytery, he was released from censure. In the presentation of his case, however, he emphasized very strongly the evils of sectarianism, and as it became increasingly evident that his views differed from those of the presbytery, he formally withdrew from the synod. In 1809 his son, Alexander Campbell, with the rest of the family, joined him, and an organization called the "Christian Association of Washington, Pa.," was formed. From this association was issued a "declaration and address" which became historic.

Its main purpose was to set forth the essential unity of the Church of Christ, which, while necessarily existing in particular and distinct societies, ought to have "no schisms, or uncharitable divisions among them." To this end, it claimed that nothing should be inculcated "as articles of faith or terms of communion but what is expressly taught and enjoined . . . in the Word of God," which is "the perfect constitution for the worship, discipline, and government of the New Testament Church," nor has "any human authority power to impose new commands and ordinances upon the Church."

The publication of this address did not meet with much response, and the two Campbells appear to have been somewhat uncertain as to just what to do. The development of their Christian Association into a distinct denomination was the very thing they did not wish, and accordingly overtures were made to the Presbyterian Synod of Pittsburgh. The address, however, stood in the way of acceptance, and in 1810 they and their associates organized "The First Church of the Christian Association of Washington, meeting at Cross Roads and Brush Run, Washington County, Pennsylvania."

Subsequently, an invitation was given to the members of this association to join the Redstone Baptist Association, but difficulties arose on both sides. The Campbells had accepted the general principle of believers' baptism, but some elements in their position were not pleasing to the Baptists. On the other hand, the Baptist Association, in accepting the Philadelphia Confession of Faith, had done the very thing to which the Campbells objected. Still it seemed advantageous for them to enter into fellowship with the Churches nearest to their own in belief and practice, and accordingly the invitation was accepted. This alliance, however, did not continue for any length of time, as difference of views became more evident, and later the Campbell association withdrew and joined the Mahoning Baptist Association, in which their teachings had gained general acceptance. In 1829, however, since a majority of the members believed that there was no warrant in Scripture for an organization such as theirs, the association was disbanded as an ecclesiastical body. Alexander

Campbell was opposed to this action, as he thought that such an organization was needed and that there was no reason why a specific "Thus saith the Lord" should be required in a case of this character.

Meanwhile, Barton W. Stone, another Presbyterian minister, and a number of his associates had accepted the principle of baptism by immersion, although comparatively few made it a test of fellowship; and as they came into relations with Alexander Campbell a partial union was effected in Lexington, Ky., in the early part of 1832. In this there seems to have been no effort at entire agreement, but only a readiness to coöperate heartily. When the question arose as to the name to be adopted, Mr. Stone favored "Christians," as the name given in the beginning by divine authority. Mr. Campbell and his friends preferred the name "Disciples" as less offensive to good people, and quite as scriptural. The result was that no definite action was taken, and both names were used, the local organization being known, generally, as a "Christian Church," or a "Church of Christ," and, rarely, as a "Church of Disciples," or a "Disciples' Church."

During the first few years of the movement, Alexander Campbell and other leaders were often engaged in more or less heated controversies with representatives of other denominations. Gradually, however, these discussions became less frequent and at the same time more conciliatory in tone.

The growth of the new organization was very rapid, especially in the Middle West. Throughout Ohio, Indiana, Illinois, Tennessee, and Missouri it gathered numerous congregations, though there was evident a strong objection to any such association, even for fellowship, as would appear to involve ecclesiastical organization. This manifested itself in various ways, especially in opposition to the use of societies for carrying on missionary work. The use of instrumental music in the churches also occasioned dissatisfaction.

During the Civil War the movement suffered from the general disorganization of the sections in which it had gained its strength, and the death of Alexander Campbell in 1866 was no doubt a severe blow. From the effect of these discouragements, however, it soon recovered, and the period since the war has been one of rapid expansion. With this expansion there developed, out of the objections referred to above, and especially to any semblance of ecclesiastical organization and to the use of instrumental music in the churches, two parties, generally termed "Progressives" and "Conservatives."

The doctrinal position of the Disciples is in general accord with other evangelical Churches. But in addition the Disciples hold certain beliefs which they regard as distinctive, summarized as follows:

1. Feeling that "to believe and to do none other things than those enjoined by our Lord and his apostles must be infallibly safe," they aim "to restore in faith and spirit and practice the Christianity of Christ and his apostles as found on the pages of the New Testament."

2. Affirming that "the sacred Scriptures as given of God answer all purposes of a rule of faith and practice, and a law for the

government of the church, and that human creeds and confessions of faith spring out of controversy and, instead of being bonds of union, tend to division and strife," they reject all such creeds and confessions.

3. They place especial emphasis upon "the Divine Sonship of Jesus, as the fundamental fact of Holy Scripture, the essential creed of Christianity, and the one article of faith in order to baptism and Church membership."

4. Believing that in the Scriptures "a clear distinction is made between the law and the gospel," they "do not regard the Old and New Testaments as of equally binding authority upon Christians," but that "the New Testament is as perfect a constitution for the worship, government, and discipline of the New Testament Church as the Old was for the Old Testament Church."

5. While claiming for themselves the New Testament names of "Christians," or "Disciples," "they do not deny that others are Christians or that other Churches are Churches of Christ."

6. Accepting the divine personality of the Holy Spirit, through whose agency regeneration is begun, they hold that men "must hear, believe, repent, and obey the gospel to be saved."

7. Repudiating any doctrine of "baptismal regeneration," and insisting that there is no other prerequisite to regeneration than confession of faith with the whole heart in the personal living Christ, they regard baptism by immersion "as one of the items of the original divine system," and as "commanded in order to the remission of sins."

8. Following the apostolic model, the Disciples celebrate the Lord's Supper on each Lord's day, "not as a sacrament, but as a memorial feast," from which no sincere follower of Christ or of whatever creed or Church connection is excluded.

9. The Lord's day with the Disciples is not a Sabbath, but a New Testament institution, commemorating our Lord's resurrection, and consecrated by apostolic example.

10. The Church of Christ is a divine institution; sects are unscriptural and unapostolic. The sect name, spirit, and life should give place to the union and coöperation that distinguished the Church of the New Testament.

In polity the Disciples Churches are congregational. Each local Church elects its own officers, calls its own ministers, and conducts its own affairs with no supervision by any outside ecclesiastical authority. The officers of the Church are the elders and deacons, the pastor usually being one of the elders. The minister is a member of the Church where he is located, whether as pastor or an evangelist, and is amenable to its discipline.

There is no national organization of the Churches. There is an "International Convention of Disciples of Christ," composed of individual members of the Churches. These may or may not be selected by the Churches, but their standing in the convention is personal rather than representative, and the convention as such has no authority over the action of the Churches. For mutual conference the Churches unite in district and State conventions.

The American Christian Missionary Society was formed at Cincinnati in 1849, its declared object being "to promote the preaching of the gospel in this and other lands." Alexander Campbell was the first president of the Society, and he held that office until his death in 1866. In 1874 the Christian Woman's Board of Missions was organized. Several other boards representing other interests of the Disciples came into being. At the International Convention held in Kansas City in 1917 steps were taken looking to the merging of all the boards. Certain legal and technical difficulties in the way made it necessary to create a new society to which the operating functions of the old boards should be committed. The old societies were to continue their legal existence in the States where they originated for the purpose of holding the trusts committed to them. At the International Convention at Cincinnati in 1919 the plan of the new United Christian Missionary Society was presented and adopted, and the new body began its operations in 1920, with headquarters at St. Louis. In August, 1928, the Society moved to its own Missions Building, Indianapolis. The total receipts of the Society, of every kind and from all sources, amount to about $2,500,000 a year. Its total assets, including those of the old boards, are over $13,000,000. In 1931 foreign mission stations were being sustained in the Belgian Congo, China, India, Jamaica, Japan, Mexico, the Philippines, Porto Rico, Argentina, Paraguay, and Tibet. At the same time the Society is expending $576,841 annually for home mission work.

The educational work of the Disciples is carried on through 27 colleges and schools of higher grade, besides Bible chairs are supported at several State institutions. The leading educational institutions are: Bethany College, Bethany, W. Va.; Butler University, Indianapolis; Culver-Stockton College, Canton, Mo.; Drake University, Des Moines, Iowa; Hiram College, Hiram, Ohio; Texas Christian University, Fort Worth; and Transylvania College, Lexington, Ky.

Six homes for children are conducted, six homes for the aged, and Valparaiso Christian Hospital, at Valparaiso, Ind.

Churches of Christ.—The divergence between the

Progressive and Conservative wings of the Disciples has reached the point of complete separation, without, however, any definite or formal action on either side, and the two bodies were classified by the U. S. Census Bureau, in its 1926 Census of Religious Bodies, as the distinct denominations of Disciples of Christ and Churches of Christ. The latter is inserted here, rather than under a separate head, because of the common historical origin of both bodies.

In a statement contained in the U. S. Census Bulletin on the Churches of Christ the causes given for the rise of opposing parties in the Disciples body are given as follows: "As the Churches increased in membership and wealth there arose what seemed to some to be a desire for popularity and for such 'human inventions' as had been deplored in the beginning of the movement. Chief among these 'inventions' were a general organization of the Churches into a missionary society, with a 'money basis' of membership, and the use of instrumental music in Church worship. The agitation for the organization of a missionary society began soon after 1840 and continued until the American Christian Missionary Society was formed in Cincinnati, Ohio, in 1849. Although this received Alexander Campbell's approval, many of his brethren were dissatisfied and held firmly to the earlier position. The question as to the use of instrumental music in the services of the Church became an issue as early as 1859, when a melodeon was placed in the church at Midway, Ky. Much opposition was aroused, and the claim was made that instrumental music in the Church service 'ministered to pride and worldliness, was without the sanction of New Testament precept and example, and was consequently unscriptural and sinful.' Other matters in regard to which there was controversy were the introduction of the 'modern pastor' and the adoption of 'unscriptural means of raising money.'"

The opposition to missionary societies in the Churches of Christ does not imply any lack of interest in missionary work. They sustain foreign missions in Japan, China, Persia, Brazil, Hawaii, India, and Africa. The body also conducts eight or nine colleges and institutes, six orphanages, an old people's home, and other institutions.

The following are the membership statistics for the two bodies—those for the Disciples of Christ being taken from the Yearbook of that body for 1931, and those for the Churches of Christ being from the U. S. Census of 1926:

State	Disciples of Christ	Churches of Christ
Alabama	8,644	30,115
Arizona	3,349	816
Arkansas	17,165	26,239
California	55,419	4,438
Colorado	19,418	1,477
Delaware	137	....
District of Columbia	6,066	....
Florida	14,984	6,150
Georgia	17,465	4,039
Idaho	6,380	411
Illinois	151,532	10,017
Indiana	162,833	21,419
Iowa	76,643	4,302

State	Disciples of Christ	Churches of Christ
Kansas	84,757	8,983
Kentucky	140,507	29,539
Louisiana	6,315	2,240
Maryland	6,987	....
Michigan	18,361	2,156
Minnesota	7,799	....
Mississippi	8,016	6,968
Missouri	154,358	19,260
Montana	4,412	154
Nebraska	29,102	1,269
New England (Maine only)	2,321	117
New Jersey	739	....
New Mexico	2,584	2,032
New York	13,708	182
North Carolina	44,697	1,013
North Dakota	224	....
Ohio	129,743	11,257
Oklahoma	72,039	34,645
Oregon	23,885	1,102
Pennsylvania	38,295	2,135
South Carolina	3,955	325
South Dakota	2,666	164
Tennessee	28,760	72,015
Texas	88,144	98,909
Utah	476	....
Virginia	42,926	700
Washington	22,335	1,069
West Virginia	23,065	13,660
Wisconsin	3,555	73
Wyoming	1,440	....
Total	1,546,206	433,714

The Disciples of Christ have 8,450 members in Canada, 31,206 in Australia, and 16,665 in the British Isles. Totals for the world, 1,670,436.

DIVINE SCIENCE CHURCH

This movement is the outgrowth of the experience and teaching of Mrs. Malinda Cramer, of San Francisco, who in 1885 became convinced that she had been healed of a serious illness through her realization of God's presence. She believed that her recovery was due to the working of a scientific principle through divine power. Divine Science teaches healing through thought training, and healing is cleansing the inner man from all that is unlike God. There are now Divine Science societies, or Churches, in 15 States, with a membership of 3,466.

EASTERN ORTHODOX CHURCHES

This is the general name of a family of Churches which constitute one of the three grand divisions of Christianity —Eastern Orthodox (or Greek Catholic) Churches, Roman Catholic, and Protestant. The Eastern Orthodox Churches adhere to the Greek rite, in distinction from the Latin, or Roman, and all the Churches of this group hold the faith, or system of doctrine, formulated by the seven early ecumenical councils.

The division of the ancient Church into the Eastern, or Greek, wing and Western, or Roman, occurred in the ninth century. They were never organically united, but grew up together and coöperated in the early extension of Christianity and in the early ecumenical councils. But from the beginning they differed in tradition, nationality, and language. The growth of the papacy in the West laid the foundation for the final rupture, the conflict between the pope of Rome and the patriarch of Constantinople finally resulting in each excommunicating the other.

The Eastern Churches have tended to form into independent national or racial groups, as the Russian, Serbian, Hellenic (Greek), Bulgarian, etc. In the United States there are seven of these groups. Prior to the World War all the Churches in America were nominally subject to the Russian archbishop, as that Church was the only one that had an ecclesiactical organization in this country. Since the revolution in Russia and the chaotic conditions in that Church there is a movement among the Orthodox Churches in the United States to consolidate under the name of "The Holy Eastern Orthodox Catholic and Apostolic Church in North America," under the government of a North American Holy Synod.

The Eastern Churches do not accept the dogma of the pope as the vicar of Christ on earth, nor have they any infallible head. The doctrine of the immaculate conception is rejected, but they hold to the virgin birth. They believe that the procession of the Holy Ghost is from the Father alone, rejecting the "Filioque" addition of the Western Church. Seven sacraments are held—baptism, anointing (confirmation), communion, penance, holy orders, marriage, and holy unction. Baptism of either infants or adults is by threefold immersion. The doctrine of purgatory is rejected; but there are prayers for the dead, and the belief is held that the dead pray for the living.

The following are the membership statistics for 1926:

Albanian Orthodox	1,993
Bulgarian Orthodox	937
Greek (Hellenic) Orthodox	119,495
Roumanian Orthodox	18,853
Russian Orthodox	95,134
Serbian Orthodox	13,775
Syrian Orthodox	9,207
Total	259,394

THE EVANGELICAL CHURCH

THE Evangelical Church had its origin in the evangelistic ministry of Jacob Albright, who had experienced a profoundly spiritual conversion and went out under a great spiritual urge to preach a vital gospel to his German compatriots in Eastern Pennsylvania. His conversion turned him away from money-making to soul-winning. He began his work in 1796, and the first organizations took place in 1800. In 1803 the first general organization was undertaken under the name Evangelical Association. This name was retained until October, 1922, when the denomination was reorganized under the present name, the Evangelical Church. In 1807 Albright was elected bishop, and he was instructed to prepare a Church Discipline, which he proceeded to do. But his none too vigorous physique did not long endure the strain of toil and travel, and he died May 18, 1808, just after his forty-ninth birthday. The work he had so auspiciously begun did not stop. Others took it up and carried on.

The Articles of Faith, nineteen in number, express in simple but dignified terms the orthodox faith of Protestantism. The Church holds to the Wesleyan code, with special emphasis upon free grace and free will, a genuine experience of a change of heart in the new birth and the attainment of perfect love through the abundant, all-sufficient grace of God through the obedience of faith. As a policy and program it is committed to the evangelization of the world and the final triumph of Jesus Christ, the Son of God and the only Saviour of the world.

The organization, both local and general, is strictly democratic, constructed with full recognition of the rights of the people. It has what is called the connectional form of government. There is a General Conference, meeting every four years, composed of the bishops and other general officers, and ministerial and lay delegates in equal numbers representing the Annual Conferences. There are twenty-nine Annual Conferences: twenty-five in the United States and Canada, three in Europe, and one in Japan. It also has Quarterly Conferences, one on each charge or pastoral unit. In the Annual Conferences there is also equal lay representation. The Quarterly Conference is composed of the district superintendent, the pastor, and the lay officials of the local Church or charge.

It has the itinerant system of assigning ministers to their charges. The appointments are made by the presiding bishop and the presiding elders, or district supervisors. The term of pastoral service is seven years. All officers, from the bishop down to the humblest lay official, are elected by majority vote of the respective constituent bodies.

The Evangelical Church is to-day world-wide in its activities, which are under the direction of a Board of Missions. Besides the home mission work in the several Conferences in North America and Europe, it has a special mission among the Italians, in the cities of Milwaukee, Racine, and Kenosha, Wis., and a mission among the mountaineers of southeastern Kentucky. It has three Annual Conferences in Europe, operating now in six countries, Germany, Switzerland, France, Austria, Poland, and Latvia, preaching and teaching there in four languages, German, French, Polish, and Latvian. It sustains and directs important missionary projects in Japan, China, and in the Sudan in Africa. Its annual expenditure for home and foreign missions amounts to over $800,000.

The denomination has two publishing houses in the United States, one in Cleveland, Ohio, and one in Harrisburg, Pa., with combined assets of $1,750,000. These institutions provide all the denominational literature and periodicals, as well as all Sunday school, young people's, and other religious educational material. The two houses are under the management of the Board of Publication, a body chartered under the laws of the State of Ohio, and whose membership is elected by the General Conference. Its chief general periodicals are the *Evangelical Messenger,* the *Christliche Botschafter,* the *Evangelical Crusader,* the *Evangelical Sunday School Teacher,* and Graded Sunday school teaching material of great variety. There is also the *Missionary World,* published in Harrisburg, Pa., by the Woman's Missionary Society.

The Church sustains three colleges: North Central College in Naperville, Ill.; Albright College in Reading, Pa.; and Western Union College in Le Mars, Iowa. These have a combined student body of about twelve hundred. There are two seminaries for the training of ministers, the Evangelical Theological Seminary in Naperville, Ill., and Albright School of Theology in Reading, Pa. They have a combined student body of ninety. There is also a seminary in Reutlingen, Germany, and an affiliation in Japan with Aoyama Gakuin.

In philanthropic service the Evangelical Church sustains two orphanages in the United States and six old people's homes. It also has a Deaconess Society, which trains and employs a number of consecrated deaconesses and also many nurses, and maintains four hospitals. In all there are ten hospitals in the United States under Evangelical auspices. In Europe there are six large hospitals, a number of clinics, and some 650 deaconesses. The membership and constituency of the Evangelical Church contribute annually for all Church purposes that can be tabulated nearly $7,000,000.

The following table of statistics is for the year 1931 and shows in figures the present status of the Evangelical Church as nearly as figures can give it. Membership by Conferences:

Atlantic	4,466
California	2,237

Canada (Ontario)	8,515
Central Pennsylvania	29,962
Colorado	3,105
East Pennsylvania	17,849
Illinois	16,892
Indiana	15,408
Iowa	11,099
Kansas	10,385
Kentucky Mission	299
Michigan	12,649
Minnesota	8,603
Montana	824
Nebraska	6,827
New England	919
New York	5,914
North Dakota	3,369
Northwest Canada	1,686
Ohio	22,464
Oregon	3,886
Pittsburgh	17,086
South Dakota	2,265
Texas	927
Washington	974
Wisconsin	16,759
Total for United States and Canada	225,369
European (3 Conferences)	33,535
Asia (Japan and China)	3,630
Grand Total	262,547

This is not exactly according to States or Provinces, since Conference boundaries are not strictly according to State boundaries. As will be seen there are three Conferences in Pennsylvania, but these extend into contiguous States—Maryland, Virginia, West Virginia, Ohio, and the District of Columbia. The Atlantic Conference embraces

Greater New York, New Jersey, Philadelphia, and Baltimore. The Northwest Canada Conference operates in three Provinces: Manitoba, Saskatchewan, and Alberta. In Europe the Church is represented in France, Germany, Switzerland, Austria, Poland, and Latvia.

Evangelical Congregational Church.—In 1894 the United Evangelical Church was formed, composed of elements which had separated from the Evangelical Association (now the Evangelical Church). After long negotiations the bodies were reunited in 1922. The larger part of the East Pennsylvania Conference, however, together with many Churches in other Conferences, held aloof from the merger and continued as the United Evangelical Church. Later the name was changed to Evangelical Congregational Church.

In doctrine and polity the body is very similar to the Methodist Episcopal Church. The itinerant system of pastoral supply is the custom, a tenure of five years being the limit. Summer assemblies are held at three parks owned by the Church in Pennsylvania. A home for the aged has been established, and a publishing plant is operated at Allentown, Pa.

There are two Conferences, the Eastern, having 136 Churches and 18,963 members, and the Western, having 17 Churches and 1,486 members.

EVANGELICAL SYNOD OF NORTH AMERICA

THE Evangelical Synod of North America traces its origin to six ministers, representing the union of the

Lutheran and Reformed Churches, who met and organized a synod at Gravois Settlement, Mo., in 1840. Four of these were missionaries, two sent by the Rhenish Missionary Society and two sent by the Missionary Society of Basel; while two were independent, one coming from Bremen and one from Strassburg. During subsequent years several similar organizations were effected, including the Evangelical Synod of the Northwest, the German Evangelical Society of Ohio, the United Evangelical Society of the East, and some others; and in the year 1877 these organizations, holding as they did the same doctrines and governed by the same ecclesiastical principles, united in the present organization, known to-day as the Evangelical Synod of North America. The Synod is a constituent member of the Federal Council of the Churches of Christ in America.

The Synod accepts the Bible as the ultimate rule of life and faith, and for interpretation it recognizes the symbolic books of both Lutheran and Reformed Churches. Wherever these symbols do not agree, liberty is allowed in the interpretation of the Scripture passages in question.

The Church is divided into districts, 20 in number, which correspond closely to the self-governing States in the Federal Government, and there is a general conference, meeting once every four years, which represents the whole Church. This conference is composed of the presidents of the districts, clerical delegates in the proportion of 1 to every 12 ministers, and lay delegates in the proportion of 1 to every 12 Churches.

There are 107 missionaries employed in home work, and foreign missionaries are sustained in India and Honduras. There are educational institutions at Elmhurst, Ill., Robinson, Tex., Cincinnati, Ohio, and a theological seminary at St. Louis; besides the Synod conducts 21 philanthropic institutions, including 13 hospitals.

Reports for 1926 give a membership of 314,518, the larger part of the membership being in the North Central States.

FREE CHRISTIAN ZION CHURCH OF CHRIST

ORGANIZED in Arkansas in 1905 by a company of negro ministers, mostly from Methodist denominations. The body had more than 6,000 members by the U. S. Census reports of 1916, but only 187 members are reported in 1926.

FREE CHURCH OF GOD IN CHRIST

A HOLINESS body formed at Enid, Okla., in 1915 by former members of a Baptist Church. Speaking in tongues and divine healing are practiced. Tithing is opposed as being contrary to Scripture. Headquarters are at Wichita, Kans. The body had 19 Churches and 874 members in 1926.

FRIENDS

The Society of Friends, generally called Quakers, arose in England about the middle of the seventeenth century. George Fox began his ministry in 1647. The position of the Friends was the logical conclusion of the Protestant Reformation and marked the culmination in the development of doctrine which had been advancing by irregular stages for more than a century. They proclaimed the truth that man's salvation is a personal matter between his own soul and God and does not depend upon the intervention of the Church in any of its offices, or by any of its officers, in the administration of any rite, ordinance, or ceremony whatever. They accepted the doctrines of the Apostolic Age of the Church and distinctively emphasized the truth that the Holy Spirit enlightens every soul to reveal its condition and make the individual feel the need of a Saviour. They emphasized the further truth that Christ's promise to plant a new life in the soul and abide there to give it light, to feed it with the bread of life, and to lead it into all truth, had become a practical reality, to be known and experienced by every true believer. They proclaimed that the true baptism is that of Christ himself, who baptizes his people with the Holy Spirit, and that the true communion is the spiritual partaking of the body and blood of Jesus Christ by faith, and that there is no form or degree of sacerdotalism in the Christian Church.

This clear and vigorous message as to the freedom and the spirituality of the gospel attracted multitudes of people who had sought the truth in the endless disputations of the time. The Society was organized with a great number of adherents. They took the title of Society because it was considered that the term Church belonged to the whole body of Christ, and that no portion of that body had a right to assume to itself a name that implied any exclusion of others. The claims of the Established Church made this, in a measure, necessary. The name Friends was taken in accordance with the declaration of the Master: "Ye are my friends, if ye do whatsoever I command you." For a time the members called themselves "The Friends of Truth."

The distinguishing doctrines of Friends have, from the beginning, led them into special lines of service that have resulted in great good to mankind. Because they would not comply with unjust requirements they were imprisoned in great numbers in England until their quiet endurance of oppression aroused the conscience of the nation, and this resulted in obtaining many of the blessings of civil and religious liberty which all now enjoy. They were the consistent and unyielding opponents of human slavery when they stood almost alone in their opposition to it. They have opposed war, as violating the principles of Christianity, as well as the precepts of its Founder, and as bringing untold evils upon mankind, and they have always advocated peaceable methods of settling disputes between nations. They have steadily advocated justice toward the North American Indian and have labored independently and as the representatives of government for his civilization and Christianization. They believe that oaths were forbidden by Christ, and they have obtained in all English-speaking countries the privilege of affirmation. They have advocated and in many cases inaugurated prison reform, which has greatly relieved the sufferings of convicts. They have been among the leaders in the rational and Christian treatment of the insane and, in many other ways, have engaged in the service they felt laid upon them for the good of humanity.

Friends came to America soon after the body arose in England. The New England Yearly Meeting was established about 1671, other Yearly Meetings being set up along the Atlantic seaboard during the remaining years of the seventeenth century. The outstanding settlement of Friends was in the colony of Pennsylvania established by William Penn, Friends controlling the political affairs of the settlement for nearly three-quarters of a century. Early in the nineteenth century, a large immigration of Friends into the Northwest Territory resulted in the establishment of Yearly Meetings in the Middle West, and by the end of that century Quakerism was well established on the Pacific Coast.

Soon after the cessation of persecution (about 1680), the Friends lost much of their prophetic power and aggressiveness and began to turn their attention to internal organization and discipline. A period of quietism ensued in which the spiritual life of the membership was at a much lower ebb than it had been in the days of the early "publishers of truth." Largely as a result of this situation, a division took place in 1827-28 partly on doctrinal and partly on disciplinary grounds. One group, following the leadership of Elias Hicks who was liberal in his thought, approaching the Unitarian position, was known thereafter as the Liberal or Hicksite branch of Friends. In 1840 another separation from the main body occurred, although not so far-reaching, the controversy having to do with the relative authority of the scriptures and the spirit. Those who separated were known as the Wilburites from their leader, John Wilbur.

Feeling the need of greater unity and closer coöperation in the performance of common Christian tasks, a national organization of American Friends was established in 1902, known as the Five Years' Meeting of Friends in America. The name is a continuation of the organization of Friends in Monthly, Quarterly, and Yearly Meetings. Central Offices of the Five Years' Meeting are located at Richmond, Ind., where quinquennial sessions of the larger body are held. Its work is carried on by a series of boards having to do with mission work, home and foreign, religious education, peace, prohibition and public morals, publications and young people's activities. The Yearly Meetings belonging to the Five Years' Meeting are Canada, New England, New York, Baltimore, North Carolina, Wilmington (southwestern Ohio), Indiana, Western (western Indiana and Illinois), Iowa, Kansas, Nebraska, California.

Since 1917 Friends have been best known for their extensive program of relief and reconstruction abroad, both material and spiritual. Through their organization approximately $30,000,000 was distributed in relief in Germany alone in the years shortly following the great war. This common task brought all Friends together in renewed fellowship which has been steadily growing. In September, 1929, for the first time in one hundred years, all branches of Friends met together in a Conference at Oskaloosa, Iowa, for fellowship and for the purpose of facing together the doors of service which are swinging open to the Society of Friends.

Statistics of membership of the Society of Friends in America are as follows: Five Years' Meeting, 78,428; Hicksite Friends, loosely associated together in the General Conference and comprising seven Yearly Meetings, 16,105; Independent Yearly Meetings (Orthodox), Philadelphia, Ohio, and Oregon, 12,863; Conservative Friends (Wilburite), 2,966.

Nine colleges, all coeducational except Haverford, are maintained by American Friends.

GENERAL ELDERSHIP OF THE CHURCHES OF GOD IN NORTH AMERICA

This denomination was founded by John Winebrenner (hence sometimes called Winebrennerians), who had been previously a pastor of the German Reformed Church at Harrisburg, Pa. Winebrenner's earnest preaching, in which he denounced all worldly amusements, produced a revival in and around Harrisburg. Its progress was opposed by his own people, and he was brought under charges by officials of his denomination. Winebrenner severed his relations with his charge and his Church, but continued to preach and to lead in the revival. Other ministers in sympathy with him met with him in 1830, and they adopted a basis of a new Church organization. The leading principles of the denomination as adopted at that time are: (1) The believers in any given place according to the divine order constitute one body, and these are God's household, or family, and should be known as the Church of God; (2) the divisions into sects and parties under human names and creeds is contrary to the New Testament; (3) the Scriptures, without note or comment, constitute the sole rule of faith and practice; and (4) there are three ordinances binding upon Christians—immersion in water in the name of the Trinity, washing the disciples' feet, and partaking of bread and wine in commemoration of the sufferings and death of Christ.

The organization of the Church consists of elderships, or conferences, of which there are seventeen, found in as many States. There is a general eldership, composed of delegates from the lower elderships, which meets quadrennially and has charge of the general interests of the denomination. In local affairs the Churches are presbyterian in government; but pastors are appointed to the various charges by the annual elderships. In doctrine the Churches generally hold Arminian and premillenarian views. The body maintains three colleges (at Findlay, Ohio, Fort Scott, Kans., and Barkeyville, Pa.) and a publishing house at Harrisburg, Pa. Extensive home missionary work is carried on, and missionaries are at work in India and other foreign fields. It has an active woman's missionary society.

The latest reports show: Churches, 428; members, 31,596, mostly in Pennsylvania (15,671) and Ohio (3,883).

GERMAN BAPTIST BRETHREN (DUNKERS)

The body arose during a religious awakening in Germany in the latter part of the seventeenth century, when many pious people became dissatisfied with the State Church. In 1708 Alexander Mack and eight companions of like convictions organized a society at Schwerzenau, Westphalia, agreeing to follow the New Testament alone as their guide. They began the practice of baptism by trine immersion, administering it to adults only. They gained many adherents to their ranks, and within a few years there were Churches with many members in Germany, Switzerland, and Holland. Persecutions arose, and, encouraged by liberal land grants by William Penn, within a few years practically the entire membership emigrated to Pennsylvania. The first congregation in America was organized at Germantown in 1723, with Peter Becker as minister. The first division in their ranks occurred in 1732, when a small company, led by John Conrad Beissel, withdrew on account of differences concerning the Sabbath and community of goods and established the Ephrata

Community. An important incident in the history of the Germantown Church was the editing and printing of the first German Bible in America, the work being done by Christopher Saur. Some copies of this publication are still in existence. The Brethren spread rapidly to the West and South as the country opened up, and now they are found in large numbers throughout the Central Western States.

In belief and practice, the Dunkards undertake to follow the New Testament, in the main interpreting it literally and applying it to the minutest affairs of life. In receiving members, the candidate is immersed three times in water, face forward, and in a kneeling posture, after which the administrator lays his hands upon the member's head and offers prayer. They take the Lord's Supper usually in the evening, preceded by a love feast and foot-washing. The sick are anointed with oil as a means of consecration and healing. Plainness of dress is enjoined, and taking an oath is forbidden.

Local congregations are presided over by bishops, who may or may not be residents. Congregations elect their ministers, and the pastorate and a salaried ministry are coming into practice. There are State meetings and a general conference, the latter being a delegated body over the entire Church.

Extensive home mission work is carried on, about $100,000 a year being expended in such work. Foreign missions are in operation in India, China, and Africa, in which about $200,000 a year is expended.

The body owns eight colleges, two academies, and a theological school. Educational property was valued at nearly $3,000,000 in 1926. Sunday schools and young people's organizations are prominent activities in the Church life, an unusual feature being that, of $265,000 annual Sunday school offerings, $105,000 goes to missions.

By the U. S. Census figures of 1926 the Conservative Dunkers had 1,030 Churches and 128,392 members. Pennsylvania had by far the largest membership, but there are large numbers in Virginia, Ohio, Indiana, and throughout the Central States.

The **Brethren Church (Progressive Dunkers).**—Says an official statement regarding the situation that gave rise to the Progressive wing of the Dunkers (U. S. Census Bulletin No. 10): "Any steps looking toward progress or toward a better organization were sternly opposed; the attempt by some of the Brethren to establish higher institutions of learning, promote missionary enterprise, provide for an educated and supported ministry, and above all else, the earnest questioning of the authority of the annual conference as a legislative body, brought on a crisis. This led, after many futile efforts to avert it, to a division in the Church. Those who advocated progress were derisively called 'progressives.' Their leaders were expelled from the Church. After a vain attempt to be reconciled to the Church, covering more than a year, these leaders determined to organize independently. Others in sympathy with this 'progressive' movement voluntarily joined with it. So in 1882 the Brethren Church was organized."

Headquarters of this branch are at Ashland, Ohio, where are situated a publishing house and Ashland College.

Membership in 1926, 26,026, principally in Indiana, Ohio, and Pennsylvania.

Old German Baptist Brethren.—These withdrew in 1881. "They accept the literal teaching of the Scriptures in regard to the Lord's Supper and foot-washing; hold close communion; practice noncomformity to the world in war, politics, secret societies, dress, amusements; refuse to swear or take oath under any circumstances; reject a salaried ministry; anoint with oil those who are sick. They believe that nothing but death can break the marriage vow, and refuse to perform a marriage ceremony for any divorced person."

This body has 3,036 members.

The **Seventh-Day Baptists (German, 1728)** have 144 members, and the **Church of God (New Dunkers)** has 650 members.

HEPHZIBAH FAITH MISSIONARY ASSOCIATION

An association composed of independent Churches united at Glenwood, Iowa, in 1892, "for the threefold purpose of preaching the doctrine of holiness, developing missionary work both at home and abroad, and promoting philanthropic work, especially the care of orphans and needy persons." Headquarters are at Tabor, Iowa. The body has 14 Churches and 495 members.

HOLINESS CHURCH

THIS Church developed from the ministry of Rev. Hardin Wallace, of the Methodist Episcopal Church, and other Methodist ministers, in Southern California. It was incorporated under the laws of that State in 1896. The work extended to Kentucky and Tennessee, and there are now 32 Churches of the body (14 in California and 13 in Kentucky), with a total membership of 861.

JEWISH CONGREGATIONS

THERE were Jews in the original colonies before 1650. In New York, then New Amsterdam, there were Jews in 1654, and in the fall of that year a company of Jewish refugees arrived from Brazil, who settled in the colony. Although the Dutch authorities of New Amsterdam favored the Calvinist Church and did not permit persons of other faiths to hold public assemblies, the Jews established their worship upon their arrival in the town, the population of which then numbered only about 800 persons. Like other residents of dissident faiths, the Jews gathered among themselves according to their opportunities, in their own homes or in a hired room, beginning to do so as soon as there were enough persons to hold public worship. In July, 1655, they applied to the authorities for a plot for a cemetery. With the granting of this application, in 1656, the Congregation Sheerith Israel (Remnant of Israel), the first Jewish congregation in North America, entered upon its career as an institution. Its first minister was one named Saul Brown (originally Moreno, Spanish for Brown), who came to the congregation from Newport, R. I., and he officiated in the synagogue regularly. He died in the year 1682, at which time the congregation was occupying a rented building on Mill Street, now South William Street.

Other Jewish communities were formed in Newport, R. I. (1658); in Savannah, Ga., Jews having been in the company which came with Oglethorpe; in Charleston, S. C.; in Philadelphia, Pa., and in Richmond, Va., all in colonial times. In 1854 there were in the United States, according to a calendar published in that year, 98 Jewish congregations, and at that time there were probably over 70,000 Jews in the country. In 1877 there were at least 278 congregations in the country and 230,000 Jews; in 1890, 533 congregations and probably 475,000 Jews; in 1906, 1,700 congregations and about 1,775,000 Jews; in 1916, 1,900 congregations and about 3,300,000 Jews; and in 1926, 3,118 permanent congregations and 4,081,000 Jews residing in the cities, towns, and villages in which the congregations were located.

The Jewish religion is a way of life and has no formulated creed, or articles of faith, the acceptance of which brings redemption or salvation to the believer, or divergence from which involves separation from the Jewish congregation. On the other hand, it has certain teachings, sometimes called doctrines or dogmas, which have been at all times considered obligatory on the adherents of the Jewish religion.

The Unity of God.—The fundamental doctrine of the Jewish religion is that God is One. At all times the religion of the Jew vigorously protested against any infringement of this dogma of pure monotheism, whether by the dualism of the East or by the Trinitarianism of the West. It never permitted the attributes of justice and of love to divide the Godhead into different powers or personalities. God is a Spirit without limitations of form, eternal, noncorporeal, unique, omniscient, omnipotent, and one. "Hear, O Israel: The Lord our God, the Lord is One" is the declaration of faith which the Jew pronounces daily and breathes it even in his hour of death.

The World and Man.—The world is a cosmic unit and it is good. The Holy One created and sustains the earth and the heaven, light and darkness, life and death; and the world is ruled by everlasting wisdom and kindness. There is no cosmic force for evil, no principle of evil in creation. There is no inherent impurity in the flesh or in matter, and man is not subject to Satan. There is no original sin; sin is the erring from the right path. The crown and the acme of God's creation is man. He is capable of perfection without the aid of an extraneous being, and, being born free, is able to choose between good and evil, and is endowed with intelligence. From one man did all the races of the earth descend, and thus they constitute one family. This doctrine of the unity of the human family is a corollary of the doctrine of the unity of God, and the One God is in direct relation with man, all men, there being no mediator between God and man.

The Future of Mankind and Israel.—The perfection of humanity through the unfolding of the divine powers in man is the aim of history. There is to be a divine kingdom of truth and righteousness on this earth. This kingdom is the hope of mankind and the goal toward which it is striving. Whether or not this universal kingdom of God will be preceded by the day of God or by a universal judgment when "all that work wickedness shall be stubble," Jewish religion teaches the coming on this earth of a social order of human perfection and bliss, of peace without end, when none shall hurt or destroy, and when the earth shall be full of the knowledge of the Lord (Isa. 9, 11); this is the Messianic era.

Israel is the One God's "own treasure from among all peoples," a unique people that shall never cease from being a nation before the Lord forever (Jer. 31:36). All human beings are God's children and all enjoy his fatherly care; but the people of Israel is God's "first born son." It is not claimed that this people is better than others or that it possesses a special share of the divine love; but it is affirmed, and the Jew daily declares this faith in his prayers, that God has chosen Israel from all peoples and tongues and brought them near to his great name, to give thanks unto him, and to proclaim his unity.

As his chosen people, Israel has been judged more severely by God: "You only have I known of all the families of the earth, therefore I will visit upon you all your iniquities" (Amos 3:2); and Israel has been dispersed and has suffered, but in the end will be restored. The restoration will be not merely to compensate the people for all its suffering, but to enable Israel, unhampered by unfriendly environment, to carry on his work as an exemplary nation, "high above all nations, that he hath made, in praise, and in name, and in glory; and that thou [Israel] mayest be a holy people unto the Lord" (Deut. 26:19). The consummation of this hope of the complete restoration of Israel will be wrought by a Messiah (an anointed one). This agent of the house of David will be an ideal man, an ideal ruler, but not more; and God will act wondrously for the Messiah and for Israel.

The Law.—The belief in the unity of God, in the future hope of the world, and in the other doctrines is of no value unless one lives in accordance with the requirements of the beliefs. The emphasis is not on belief, but on righteous conduct. What is required is service of the Lord, a just system of human conduct in accordance with statutes and ordinances, "which if a man do, he shall live by them." The duty of man, created in the image of God, is to order his life entirely in accordance with the will of God, and only by so doing can he attain perfection and fulfill his destiny. And what does God desire of man? That was definitely conveyed to him. Already the first man, Adam, had received divine revelation for his conduct and for that of his descendants; others followed, until Moses received the full revelation, all the commandments and the statutes and the ordinances, which should govern the life of man and lead him to moral and religious perfection. This revelation, as contained in the Five Books of Moses, constitutes the Law of Moses, the Law, the Torah, the Written Law, and it must be understood in the light of Jewish tradition, the Oral Law. This Torah of divine origin, which will not be changed, is the foundation of the Jewish faith; and that the Jew must order his life in accordance with the Torah has always been a basic principle of the Jewish religion. To fear God and to keep his commandments is the whole duty of man.

The Jewish Religion and the Gentile World.—Although the Jewish faith brooks no compromise with other faiths, the Jewish religion, unlike other creeds, does not consign an unbeliever to eternal doom; for a man is not judged by creed but by deeds. The Jewish religion enjoins upon its adherents the application of one law for Jew and non-Jew, home-born and stranger: "Ye shall have one manner of law, as well for the stranger as for the home-born" (Num. 24:22). The Jewish religion recognizes two classes of proselytes—"a proselyte of the gate" is one who abandons idolatry and accepts instead the seven Noachian laws of humanity, and "a proselyte of righteousness" is one who submits to the Abrahamic rite and becomes a full member of the House of Israel. No distinction whatever is drawn between a born Jew and a proselyte of righteousness. In former centuries, the Jews carried on an extensive proselytizing propaganda; later the Christian Church prevented it. But whether as a result of that interference or not, proselytizing activities have since been neglected.

The polity of the Jewish congregation is characterized by the independence which the individual congregations enjoy. There is no synod, conference, assembly, hierarchy, or other organization which directly controls the ritual and synagogal customs of the congregation or its organization; nor do the Jewish congregations feel the need of any; all congregations teach the doctrines of the faith, accept the inspiration of the Law, and hold to the unity of Israel.

Due to the fact that the Jews in the United States came from many countries, some congregations differ slightly from others in the version of their prayer book and synagogal customs and also in matters of polity. Congregations differ in the use of Hebrew and of the vernacular in the prayers and in the sermon. All congregations use Hebrew in their prayers; but numerous congregations make extensive use of English, while still others use little or none at all. As for the sermon, in some congregations the rabbis preach in English only; in other congregations, in English on some occasions and in other vernaculars, specifically Yiddish—a dialect of German with a large admixture of Hebrew words—on other occasions; while in still others, whose congregants are mostly immigrants, the rabbis preach solely in Yiddish or other vernaculars best understood by the congregants. The congregations differ also in the use of music in the services. Some congregations abstain from the use of instrumental music, regarding the latter as unlawful in synagogal services. Such congregations often have choirs of men, but not of women; others admit women to their choirs. To pray in the synagogues with covered heads is regarded as a synagogal custom by the great majority of the congregations, but some congregations pray with uncovered heads. Another point of difference is that of the seating of women side by side with men in the auditoriums; most congregations seat their women worshipers in a separate part of the halls of the synagogues. These differences, however, do not divide Israel. All congregations are at one in the chief doctrines of the faith and its observances; and thus, although the reform congregations deny the validity of the Holy Scriptures or any book whatever as a final authority in religion, there has been nothing in the nature of a schism in Israel; there is no established synagogue, and all are animated with a strong loyalty to the common cause of Judaism.

A congregation consists of a number of corporate members. To join a congregation is not a matter of salvation; but it gives a Jew an opportunity to serve his community, imposes upon him fiscal and other responsibilities, and confers upon him certain privileges and advantages which the institution offers to members. There are no examinations for membership. But those congregations every one of whose members is a strict observer of the Sabbath will not admit Jews who are not such; and no congregation will admit to membership one who is not a Jew of unimpeachable character. Married women and unmarried children are not, as a rule, members of a congregation in their own name, but they enjoy the privileges of the institution by reason of the membership of the husbands or fathers.

The Jewish ministry consists of rabbis, trained men who have received ordination from one or more known rabbis, and usually they are graduates of theological seminaries, or former fellows of theological academies. Sometimes a congregation will accept one as its rabbi who lacks ordination or who is not a graduate of a seminary, but the practice is becoming very rare. In addition to the rabbis, many congregations, realizing the importance of the prayer service in synagogal worship, engage a reader or a cantor (*Hazan*). The sexton, too, occupies a more or less important position in the Jewish congregation. But it is the rabbi who is the teacher, preacher, and leader of his congregation; he performs the office of the Jewish religious functionary, decides matters of Jewish law and ritual, and guides his congregation or community.

The solemnization of marriage is the work of functionaries of the congregations, especially the rabbis. The latter also grant decrees of divorce in accordance with the requirements of Jewish law, but only after a civil divorce has previously been granted by the State courts; and great care is taken not to come into conflict with the State laws on divorce. All ritual matters are the specific tasks of the rabbis and their congregations; they reveal their interest in the important rituals of circumcision and of ritual purity. The rabbis exercise supervision over the slaughtering of animals for food, and care for the distribution of *kosher* meat and meat products in accordance with the religious requirements of the Jews. The matter of *kosher* meat plays a great rôle in the communal life of the Jews. During recent years, a few States have passed laws making it a misdemeanor to sell non-*kosher* meat or meat products, while falsely representing them as *kosher*. Finally, the rabbis of the congregations render decisions in religious matters and also in Jewish communal matters in accordance with Jewish law, and a decision of a known rabbi, or a group or a conference of rabbis, is accepted by Jews as binding, in spite of the fact that the person or group which renders the decision completely lacks the means of enforcing compliance.

The Jews of America did not, in 1926, maintain any college offering a liberal education or professional training; but a number of Jewish societies, among them the B'nai B'rith Hillel Foundations, seek through extracurricular means to meet the religious and cultural needs of the Jewish college students. On the other hand, the Jews have a postgraduate institution with the right to confer the degree of Ph.D., the Dropsie College for Hebrew and Cognate Learning, located in Philadelphia, Pa. The institution is maintained for the promotion of and instruction in Hebrew and cognate languages and their respective literatures, and in the rabbinical learning and literature. The college is free and open to students without distinction of creed, color, or sex. There are five institutions for training of rabbis, three of which are located in the city of New York, one in Cincinnati, Ohio, and one in Chicago, Ill.; there is also a postgraduate school in New York for the preparation of young men and women for Jewish social work. The American Jewish Historical Society, organized in 1892, has issued 29 volumes of "publication" devoted to research in the history of the Jews in the United States and in other countries of the Western Hemisphere. There are in the country valuable libraries of Jewish books. Notable among them are the libraries of the Jewish Theological Seminary of America, New York City, and the Hebrew Union College, Cincinnati, Ohio; and the Jewish collections in the Semitic Department of the Library of Congress, in the New York and Philadelphia public libraries, and in the Library of Columbia University. The library of the Jewish Theological Seminary of America is famous for its large collections of Jewish manuscripts, incunabula, and rare books.

Charitable and Social Work.—The congregations engage in charitable, quasicharitable, and social work. A congregation may have its ladies' aid society, men's aid society, free loan society, sick benefit society, funds for the shelter of transients, burial society, etc. But the Jewish communities have generally found it more efficient to have separate organizations to meet the needs of the family in distress, the orphan, the delinquent, the widow, the sick, the immigrant and the transient, the poor, the aged and indigent, and even the "poor dead." These organizations are numerous, and they engage in all the fields of welfare work; some maintain orphan asylums, hospitals and homes for the aged; others lend money without interest; and still others extend relief to the needy, rehabilitate families, etc. There are also quasicharitable institutions, such as homes for Jewish working girls and recreation camps. It is the aim of Jewish philanthropy to care for its own needy; yet Jewish charitable institutions, especially the hospitals, are nonsectarian, and Jews and non-Jews are cared for alike.

The care of the immigrant Jew and the transient is carried on specially by the Hebrew Sheltering and Immigrant Aid Society of America, a society located in New York City, with branches in other cities. Jewish women immigrants are provided for by the National Council of Jewish Women. These are large national organizations, and the purpose of the former society is to facilitate the lawful entry of Jewish immigrants into the United States, to provide them with temporary assistance and to prevent them from becoming public charges, to discourage their settling in congested cities, to foster American ideals, and to spread among them a knowledge of American history and institutions.

The Jewish Agricultural Society exists primarily for the encouragement of farming among Jewish immigrants in the United States. It maintains an agricultural bureau of information and advice, open to all who desire to settle on the land; lends money to Jewish students in agricultural colleges, and conducts classes for prospective farmers, whom it helps to find suitable farms and to whom it advances money on favorable terms for their purchase; it also makes loans to established Jewish farmers, maintains itinerant agricultural instructions for farmers, and a farm labor bureau for the placing of Jewish young men as farm laborers; and helps to form associations for economic, educational, social, and religious advancement. Since 1900, when the society was organized, it has lent over $5,000,000 to 6,933 Jewish farmers in 39 States.

There is nothing among Jews corresponding to what is known among other denominations as foreign mission work. Yet the Jews of America are deeply interested in the welfare of Jews in foreign countries. Jewish work in foreign fields may be classed as follows: (1) Work for the restoration of Palestine, and (2) work for the protection from injustice, and for the relief and reconstruction of the Jewish communities that were destroyed or impoverished by the World War, and by the pogroms in Russia which followed the war.

The Jew's interest in Palestine is universal and age-old. The principal organization in the United States for the restoration of the Holy Land is the Zionist Organization of America, which in 1926 had over 71,000 members, of whom over 29,000 were enrolled in the "Hadassah" Women's Zionist Organization. The chief work of the women's branch is to maintain in Palestine hospitals, clinics, and other health institutions where service is given to Jews, Christians, and Mohammedans alike. The American Zion Commonwealth, a Zionist society, had in that year 6,000 members and engaged in the acquisition and the sale of

Palestine land. The Palestine Development Council, a non-Zionist organization, has for its purpose the social and economic development of Palestine through the creation of business corporations. Jews in America have given large sums for religious and educational work in Palestine, including the Hebrew University in Jerusalem. The American Jewish Physicians' Committee, which had 3,000 members in 1926, has for its object the eventual establishment of a medical college and a hospital in connection with that university. American Jews also support a branch of the Jewish Palestine Exploration Society, to promote explorations in the Holy Land. During the past ten years the chief agencies for the raising of funds among Jews in the United States for the restoration of Palestine, have been the following: The Palestine Restoration Fund, which collected $4,074,567 between July, 1918, and May, 1921; the Palestine Foundation Fund, which collected $8,308,091 between June, 1921, and September, 1925; and the United Palestine Appeal, formed in October, 1925, as the central fund-raising organ of the various Zionist organizations, which raised $3,172,861 during the first year of its existence. Thus, between 1918 and 1926 these three organizations collected $15,555,519 for all the phases of the work of the restoration of the Holy Land.

American Jewry very early began to evince its interest in the welfare of the Jews in foreign countries and in their rights as citizens of the countries where they live. As early as 1859, the then Board of Delegates of American Israelites conceived it to be its duty to watch occurrences at home and abroad, that the civil and religious rights of Israelites might not be encroached upon; and in 1878, when that Board was combined with the Union of American Hebrew Congregations, a standing committee, now abolished, was created under the name of the Board of Delegates on Civil and Religious Rights. In 1906, following the pogroms in Russia in 1905, the American Jewish Committee was instituted. Another society, the American Jewish Congress, was organized in 1916, and reorganized in 1920, to promote Jewish rights and to defend such rights wherever they are violated, and the fifth biennial meeting of the society in Philadelphia in 1925 was attended by 350 delegates.

The World War and its aftermath, the pogroms in Russia, which have ruined millions of Jews in Europe and other parts of the world, called forth an unprecedented activity among American Jews for the relief of their suffering brethren. American Jewry was called upon to reconstruct the Jewish communities and to rehabilitate the religious and educational institutions of literally millions of Jews; and American Jewry did not fail. Between October, 1914, and the end of 1926, the central relief-distributing organ, the American Jewish Joint Distribution Committee, distributed the amount of $67,362,000 for the relief of Jewish and also non-Jewish war sufferers and of Jewish pogrom victims in Russia, Poland, Roumania, and 30 other countries.

LATTER-DAY SAINTS (MORMONS)

THE Church of Jesus Christ of Latter-Day Saints is a religious body commonly known as the Mormon Church existing chiefly in the United States. It was organized April 6, 1830, at Fayette, N. Y., by Joseph Smith, whom his followers credit with having discovered, through a Divine revelation, a set of metal plates, buried in a hill, from which by a special power received from God, he translated the text of the Book of Mormon, the special sacred book of the Church. The Mormon articles of faith include belief in God, Jesus Christ, and the Holy Ghost as individual beings, the punishment of men for their own sins, the atonement, divine authority, baptism, laying on of hands, prophecy, salvation for the dead, the Bible "as far as it is translated correctly," the common virtues, and obedience to constituted authorities. The membership of the Church is largely in the Mountain States, owing to the early migration of Mormons and their final settlement in Utah.

The administrative divisions of the Church are known as the general stake, ward, branch, and mission. The general authorities who have jurisdiction over the entire Church are the First Presidency, the Twelve Apostles, the First Council of Seventies, and the Presiding Bishopric. A stake is a geographical division and comprises wards and branches. It is directed by a presidency of three. A ward is frequently a part of a city and is directed by a bishop and two counselors. The branch, similar to the ward, is directed by an elder. A mission is directed by a Mission President. In 1928 the Church consisted of 101 stakes, 938 wards, and 74 independent branches. The estimated membership December 31, 1928, was 656,000. Twelve missions in America had a membership of approximately 94,000; those in Europe 29,000, and in the Pacific Islands 15,000 members.

The Church authorities reported 2,197 missionaries at work in various countries, 953 being outside the United States. The Melchizedek Priesthood, a senior order, had 75,318 members, and the Aaronic Priesthood, a junior order, 74,809 members. The Church maintains seven temples which are devoted to sacred ordinances for the living and the dead, such as baptisms, endowments, and marriages. The Church maintains Brigham Young University at Provo, Utah, 6 junior colleges, 1 high school, and 72 seminaries, small schools connected with high schools and providing special religious instruction. The auxiliary bodies include a women's Relief Society numbering about 62,550, which cares for the poor and sick. The Sunday schools have 228,757 pupils and 27,804 officers and teachers. The two Mutual Improvement Associations, composed of young persons, has an enrollment of 106,672. The Primary Association has 108,596 children under 14. Religious Classes had an enrollment of 59,574. The Church holds conferences in the first week of April and of October of each year, at Salt Lake City, Utah, at which the work of the general authorities is reviewed.

Reorganized Church of Jesus Christ of Latter-Day Saints.—In a historical statement concerning this body, the president, Frederick M. Smith, says (U. S. Census Bulletin No. 86):

> The death of Joseph Smith in 1844 was followed by the development of several factions among the Latter-Day Saints, one of the strongest of which, led by Brigham Young, drew to itself a portion of the original Church membership and settled in Salt Lake City, Utah. Other organizations held for a time, but the great majority of the members were scattered, and their descendants still remain throughout the Mississippi Valley. Some of these scattered members, together with some congregations that had preserved their identity, effected a partial reorganization in Wisconsin in 1852, which was afterwards completed under the name, "Reorganized Church of Jesus Christ of Latter-Day Saints." This Church claims to be the true and lawful continuation of and successor to the original Church of Jesus Christ of Latter-Day Saints. This claim was upheld the only time it was directly contested; that is, in 1894 in the suit for the possession of the temple lot in Independence, Mo. A few years after the partial organization they were joined, in 1860, by Joseph Smith, the son of the prophet, who was presiding officer until his death in 1914, when he was succeeded by his son, Frederick M. Smith, who continues as its president.
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> In 1865 the headquarters were removed to Plano, Ill., and in 1881 to Lamoni, Iowa, and finally to Independence, Mo.

Doctrinally the Church places special emphasis on the principle of stewardship, the gathering, and the building of Zion. "The idea of stewardship involves a social consciousness that property is held not alone for individual and selfish ends, but also in trust for God and the Church as a group, so that property should be used for social ends, and members are urged to agree to hold and administer their property as stewards." The Church denies the "revelation" of plural marriages and holds that the law of God provides for but one companion in wedlock. It denounces the doctrine of Adam-God and of plurality of gods; also the doctrine of blood atonement, and holds that the one atonement was made complete by Jesus Christ.

Foreign mission work is carried on in six European countries, in Australia, Canada, and other regions. The body has 13,389 communicants in foreign countries. A college is operated at Lamoni, Iowa, and various institutions at Independence, Mo., including a publishing plant.

Membership in the United States in 1926, 64,367. Missouri, Iowa, and Michigan lead, with a considerable number in Illinois, Ohio, Kansas, and California.

LIBERAL CATHOLIC CHURCH

According to an official statement, the Liberal Catholic Church "aims at combining the traditional Catholic form of worship—with its stately ritual, its deep mysticism, and its abiding witness to the reality of sacramental grace—with the widest measure of intellectual liberty and respect for the individual conscience." It came into existence in 1915-16 as a result of a reorganization movement in the Old Catholic Church in Great Britain. It derived its orders from the Old Catholic Church in Holland. The national headquarters are at Los Angeles, Calif. In 1926 there were 39 Churches and 1,799 members.

LIBERAL CHURCH OF AMERICA

The U. S. Census of Religious Bodies in 1926 brought to light the fact that in 1922 the First Liberal Church of Denver was formed. Later it was incorporated under the laws of the State of Colorado and given full power to function as a Church and also as an educational institution, to ordain ministers and consecrate bishops, and to establish Churches and schools and confer degrees. The articles of religion are as follows: To do good; to learn how to live; to seek the truth; to practice the golden rule; to act according to common sense; to strive to be thrifty, industrious, saving, and constructively employed; to rationally and intelligently attempt to be healthy, happy, and successful, and to assist others to be the same. The body reports three Churches—Denver, San Diego, and Seattle—with 358 members.

LITHUANIAN NATIONAL CATHOLIC CHURCH

A body, composed of Lithuanians, set off in 1914 by the Polish National Catholic Church. The government is vested in a Synod. There are 4 Churches and 1,497 members.

LUTHERANS

The name Lutheran was early applied by the enemies of the Reformation to all those who were in sympathy with the new movement. As the new movement progressed it divided into the Evangelical and the Reformed wings, Luther and Melanchthon being the central figures in the former, while the latter took the course directed by Zwingli, Calvin, Knox, and others. The Evangelical Lutheran Church is the true designation of the organized communion known as Lutheranism. It falls into three main groups: First, Evangelical Germany, with her neighbors—Poland, Russia, Lithuania, Czechoslovakia, Austria, Hungary, Roumania, Yugoslavia, France, and Holland; second, a group of other nations which have established the Lutheran Church as the State Church—Denmark, Iceland, Norway, Sweden, Finland, Esthonia, and Latvia; third, the United States and Canada.

The history of the Lutheran Church in America is largely the story of migrations from Lutheran countries. Among the earliest settlers on Manhattan Island were Lutherans from the Scandinavian countries, Germany, and Holland. For years they had great difficulty in establishing their own forms of worship because of instructions issued by the authorities of Holland to the governor of New Amsterdam "to encourage no other doctrine in New Netherlands than the true Reformed." When the Dutch were called upon in 1664 to surrender Manhattan to the English, the Lutherans were granted religious liberty along with the Reformed colonists, and a charter was issued on December 6, 1664, to the congregation of the Unaltered Augsburg Confession of Faith, formed in 1648. This congregation has a continued history down to the present time, under the name of St. Matthew's Lutheran Church, New York, the charter being in their possession to-day. The first Lutheran congregation in America was formed earlier, however, being that at Fort Christiana, in the colony of New Sweden, on the Delaware River, organized in 1638. This was the first colony to forbid slavery in America, the edict being issued in 1638, and in 1642 they issued the first edict of religious toleration in America.

In the South the Saltzburger migration to Georgia occurred, and the Lutheran Church was planted there in 1734. In 1736 the first orphanage in America was established by the Lutheran Saltzburgers in Georgia.

As the result of letters written by the congregations at Philadelphia, New Providence, and New Hanover, Pastor Henry Melchior Muhlenberg was called to America, arriving September 23, 1742. He landed at Charleston and visited Bolzius and the Saltzburgers at Ebenezer and arrived in Philadelphia November 25, 1742. His name is linked forever with the beginning of organized Lutheranism in America; in fact, he became the patriarch of Lutheranism in America. He brought the primitive congregations into order, infused into them a strong piety and true Church life, provided them with good pastors, introduced schools for the education of children, and established and preserved the Christian home. Muhlenberg's activities included the Lutheran Churches in New York, New Jersey, Pennsylvania, and Maryland. By the middle of the eighteenth century, Pennsylvania contained about 60,000 Lutherans, four-fifths being German and one-fifth Swedes. On August 26, 1748, Muhlenberg, with six other ministers and lay delegates of three organizations, organized the Evangelical Lutheran Ministerium of Pennsylvania and Adjacent States (now a constituent synod in the United Lutheran Church in America), the first Lutheran synod in this country. This was the most important event in the history of American Lutheranism in the eighteenth century. It was followed by the organization of the Evangelical Lutheran Ministerium of the State of New York and Adjoining States and Lands in 1786 and the Synod of North Carolina in 1803, both of which are now constituent synods in the United Lutheran Church.

The extraordinary growth of the Lutherans in America must be attributed largely to Lutheran immigration and to the effort on the part of the different synods to reach all Lutheran immigrants. During the nineteenth century these immigrants in large numbers came to America, forming German, Swedish, Norwegian, Danish, Icelandic, Finnish, and other language settlements, largely in the central, northwestern, and western parts of America. At the same time they established their Churches and schools for religious instruction and worship. A number of synods were formed, each adapted to the peculiar conditions of language, previous ecclesiastical relation, and geographical location.

The Lutherans of the United States and Canada receive and hold the canonical Scriptures of the Old and New

Testaments as the inspired Word of God and as the only infallible rule and standard of faith and practice. They accept the three ecumenical creeds—namely, the Apostles', the Nicene, and the Athanasian. They receive and hold the Unaltered Augsburg Confession as a correct exposition of the faith and doctrine of the Evangelical Lutheran Church, founded upon the Word of God. All of the bodies accept and use Luther's Small Catechism. None reject any of the other symbolical books of the Evangelical Lutheran Church—namely, the Apology of the Augsburg Confession, the Smalkald Articles, the Large Catechism of Luther, and the Formula of Concord. Many accept all of these.

The cardinal doctrine of the Lutheran system is justification by faith alone in Jesus Christ. It acknowledges the Word of God as the only source and the infallible norm of all Church teaching and practice. The Word of God reaches man through preaching the law and the gospel, which begets daily repentance and faith, the true marks of a Christian life. The sacraments of baptism and the Lord's Supper are not regarded as mere signs and memorials, but as channels through which God bestows his grace. The Lutheran faith does not center in the doctrine of the sovereignty of God or in the Church, but it centers in the gospel of Christ for fallen men. The Church's unity is a unity of doctrine, and its independence is an independence in regard to government. Organic unity in the Church is a secondary matter to Lutherans, since the true unity is that of the true Church, to which belong all in every land and Church who are true believers, and these are known to God alone. The visible Church exists in its work and office and for the defense of the truth, but not as an object in itself. Lutherans reject both transubstantiation, as held by the Roman Catholic Church, and consubstantiation, as attributed to them by some writers. Lutherans believe that the real body and blood of the Lord Jesus Christ are present in, with, and under the earthly elements in the Lord's Supper, and that these are received sacramentally and supernaturally. The Lutheran Church believes in infant baptism, and baptized persons are regarded as having received from the Holy Spirit the potential gift of regeneration and are members of the Church, though active membership follows confirmation. To the Lutherans the mode of baptism is considered of secondary importance. The Lutheran Church emphasizes Christian education, thorough catechetical instruction preparatory to confirmation being the custom.

In practically every Lutheran Church body in America the congregation is acknowledged as the primary body and the unit of organization. All authority belongs to the congregation together with the pastor, except such as is delegated by constitutional covenant to the larger organization. The internal affairs of the congregation are administered by a Church council consisting of the pastor and lay officers. These officers are elected by the congregation, and in many instances a number of them are called elders and others deacons; where this is the case the elders together with the pastor have charge of the spiritual concerns and the deacons of the temporal affairs of the Church. In other cases there are no elders, but deacons only. There is a growing tendency toward this form. There are also trustees, who have charge of the property. These are usually laymen and may or may not be members of the Church council.

Organization above the congregation assumes various forms in the several Church bodies. In some cases the next higher judicatory is the synod. The synods are composed of the pastors of the congregations and of lay representatives, one for each congregation or each pastoral charge, and they have only such powers as are delegated to them by the congregations under the provisions of the synodical constitution. In other cases there are districts or conferences which are territorial, which are similarly composed and exercise within their respective bounds the rights and duties constitutionally assigned to them. Some of these have limited powers of legislation, while others are chiefly consultative and advisory.

All of the Lutheran bodies in this country, with one exception, have recently united with Lutheran bodies in other parts of the world in a world federation of Lutheran Churches, which looks toward "the development of conscious unity, free coöperation, and the mobilization of the entire Church in the world for more efficient service in the advancement of Christ's kingdom."

The following are the Lutheran bodies in the United States:

The United Lutheran Church in America.—The United Lutheran Church is the result of the union effected in 1918 of three general bodies, each of which had its historical beginnings far back in colonial times. These bodies were: the General Synod of the Evangelical Lutheran Church in the United States of America, the General Council of the Evangelical Lutheran Church in North America, and the United Synod of the Evangelical Lutheran Church in the South. The doctrinal basis of the United Lutheran Church in America is given in its constitution, as follows:

> SECTION 1. The United Lutheran Church in America receives and holds the canonical Scriptures of the Old and New Testaments as the inspired Word of God and as the only infallible rule and standard and faith and practice, according to which all doctrines and teachers are to be judged.
>
> SECTION 2. The United Lutheran Church in America accepts the three ecumenical creeds—namely, the Apostles', the Nicene, and the Athanasian—as important testimonies drawn from the Holy Scriptures, and rejects all errors which they condemn.
>
> SECTION 3. The United Lutheran Church in America receives and holds the Unaltered Augsburg Confession as a correct exhibition of the faith and doctrine of the Evangelical Lutheran Church, founded upon the Word of God, and acknowledges all Churches that sincerely hold and faithfully confess the doctrines of the Unaltered Augsburg Confession to be entitled to the name of Evangelical Lutheran.
>
> SECTION 4. The United Lutheran Church in America recognizes the Apology of the Augsburg Confession, the Smalkald Articles, the Large and Small Catechisms of Luther, and the Formula of Concord as in the harmony of one and the same pure scriptural faith.

Each of the three general bodies had its own boards and other agencies. The merging of these began at the first convention in 1918, with the result that, besides the executive board, there are now 8 instead of 15. There is also one woman's missionary society instead of three, and one recognized young people's organization, the Luther League of America, with three program departments: education, missions, and life service.

In 1926 five different boards conducting home missions were merged into one, the Board of American Missions. The Board of Foreign Missions carries on work in India, Africa, Japan, Argentina, British Guiana, and China.

The United Lutheran Church conducts 13 theological schools, having a property value of $2,739,319; 15 colleges, with property value at $11,876,484; 1 junior college, and 19 academies.

The body owns 2 deaconess mother houses, 10 hospices, 18 hospitals, 17 old people's homes, 7 orphans' homes, and numerous other institutions, besides assisting in the support of many others.

The publication interests have their headquarters at the United Lutheran Publication House, 1228 Spruce Street, Philadelphia, with branches at Columbia, S. C., Chicago, Ill., and Pittsburgh, Pa.

The membership of the United Lutheran Church, by the Yearbook of the Church for 1932, is 1,424,386. The report of membership by States, from the U. S. Census reports of 1926, shows that there were 551,202 members in Pennsylvania; New York follows, with 147,508. There is a large membership in Ohio, Illinois, New Jersey, Maryland, Nebraska, and in the Carolinas.

Synod of Missouri, Ohio, and Other States.—This body was organized in 1847, when 12 congregations, 22 ministers, and 2 candidates for the ministry united in forming the "German Evangelical Lutheran Synod of Missouri, Ohio, and Other States." Under the constitution adopted only those ministers whose congregations had entered into membership with the synod and the lay delegates representing those congregations were entitled to suffrage. All the symbolical books were regarded as "pure and uncorrupted explanation and statement of the Divine Word." All mingling of Churches and faiths was disapproved. Purely Lutheran books were to be used in Churches and schools. A permanent, not a temporary or licensed, ministry was affirmed, and at the same time freedom of the individual Church was recognized, the synod having no authority over it.

In doctrine the Missouri Synod recognizes one standard, to which there must be absolute accord—namely, the Holy Scriptures as interpreted by the Formula of Concord of 1580, including a text and commentary upon the three ecumenical creeds—the Apostles', the Nicene, and the Athanasian—and upon the six Lutheran Confessions—the Augsburg Confession, the Apology of the Augsburg Confession, the Smalkald Articles, the Larger and Smaller Luther Catechisms, and the Formula of Concord. This unwavering confessionalism is the most treasured possession of the Synod, and to its faithful adherence to this policy it attributes its remarkable growth.

Foreign missionary work is carried on by the Missouri Synod mainly in India and China; in Brazil and the Argentine Republic, South America; and in Cuba.

The educational interests of the Synodical Conference are represented by 31 schools. Of these, 2 theological seminaries, 11 colleges, 4 high schools, 1 university, 2 teachers' seminaries, and 1 deaf-mute institute are under the control of the Missouri Synod; one of these, the Concordia Seminary of St. Louis, Mo., has just moved to its new 72-acre site with buildings costing approximately $3,000,000. In addition, there are 1,390 parochial schools with 81,082 pupils, which are conducted directly by the congregations of the Missouri Synod. The value of property devoted to educational purposes, not including the parochial schools, is estimated at $13,953,000.

The charitable institutions within the Synod include 16 hospitals and health retreats, 8 orphanages, and 8 homes for the aged. There are also 10 children's home-finding societies, and in 13 cities—Buffalo, Chicago, Detroit, Evanston, Los Angeles, Milwaukee, New York, Omaha, St. Louis, St. Paul, San Francisco, Sioux City, and Washington, D. C.—hospices are conducted by a young people's organization called the Walther League. The value of property for all charitable institutions was $7,482,240.

The Missouri Synod has one large publishing concern, the Concordia Publishing House, at St. Louis, Mo., valued at $1,200,000.

By the Lutheran World Almanac for 1932 the membership of this body numbers 1,135,635. There are 182,034 members in Illinois; 123,346 in Wisconsin; 92,538 in Minnesota; and 90,851 in Michigan.

American Lutheran Church.—At Toledo, Ohio, on August 11, 1930, this new body came into being, through a union of the three Synods set out immediately following:

THE JOINT SYNOD OF OHIO AND OTHER STATES

The Joint Synod of Ohio is the oldest Lutheran body west of the Allegheny Mountains. At the close of the eighteenth and the beginning of the nineteenth century, settlements of Lutherans were made in western Pennsylvania and in that part of the Northwest Territory now included in the State of Ohio. These settlements formed the nucleus of later Lutheran communities. As early as 1805 missionaries from the East began to arrive to minister to these people. By 1812 these missionaries organized into the First Lutheran Conference. After six such meetings, these pioneers in 1818 organized at Somerset, Ohio, a synodical body known as the General Conference of Evangelical Lutheran Pastors of Ohio and Adjacent States. In 1847 this body was chartered by the legislature of Ohio under the name of the Joint Synod of Ohio and Other States. The bounds of the synod have since been pushed out till they reach from the Atlantic to the Pacific and from the Gulf to the Canadian Northwest. For practical purposes the synod has been divided into ten districts in the United States and one in Canada.

The doctrinal basis of the synod, from the time of its organization until 1847, was Luther's Catechism and the Augsburg Confession. Since that year an unreserved subscription to the Confessions of the Lutheran Church as contained in the Book of Concord has been the condition of membership in its ministry. These confessions express the faith of the synod and are held to be a correct exposition of the teachings of the Bible.

In polity the synod is both congregational and synodical. It is congregational in that the individual congregation is considered the highest judicatory in the affairs of the Church, the district synods and the general body being advisory and having authority only in such matters as are intrusted to them by the congregations. In all the constitutions setting forth synodical rights and duties, this sovereignty of the congregations is jealously guarded. The polity is synodical in that the decisions of the district synods and the general body are final in all questions referred to them.

The synod owns and controls five institutions for higher education, one each in Ohio, West Virginia, Minnesota, Nebraska, and Canada. It also has under its control numerous charitable institutions. For all of these liberal appropriations are made by the synod. The total attendance in its educational institutions in 1929 was 1,704; in its charitable institutions, 599.

The publishing house, the Lutheran Book Concern, located at Columbus, Ohio, has a plant valued at more than $500,000 and publishes its periodicals, Sunday school literature, hymnals, and other literature to meet the needs of the synod.

The latest available statistics (1931) give the synod a baptized membership of 285,602.

Synod of Iowa and Other States

Formed in Iowa in 1854. For some years the synod met with difficulties. In the early seventies controversies over the "open questions" produced factions which threatened its existence. But at the meeting of the synod in Madison, Wis., in 1875 a definite platform was adopted which received the approval of a great majority of the ministers and of almost all the Churches. The extension of the body over a wide territory caused its division into districts, which in 1929 numbered nine. In 1895 the majority of the German Evangelical Lutheran Synod of Texas joined the Iowa Synod as its Texas district, more recently enlarged by the addition of some of the remaining Churches of the old synod.

The educational work of the Synod is conducted through Wartburg Seminary, at Dubuque, Iowa—a masterpiece of architecture; Wartburg College, Clinton, Iowa; Wartburg Normal School and Junior College, at Waverly, Iowa; Eureka Lutheran College, Eureka, S. Dak.; and Lutheran College, Seguin, Tex.

There are four orphanages, homes for epileptics and cripples, and a school for feeble-minded children. The Wartburg Publishing House, at Chicago, is owned by the Synod.

The statistics of the Iowa Synod, for 1931, show 216,169 baptized members, the Texas district having the largest number, 37,727.

LUTHERAN SYNOD OF BUFFALO

Separatists from the State Church of Prussia emigrated to America in 1839 and later, settling in the region of Buffalo, N. Y., and in Wisconsin. The Buffalo Synod, or "Synod of the Lutheran Church Emigrated from Prussia," was organized in 1845. In 1866 a split occurred in the synod, some of the pastors joining the Missouri Synod; others entered other synods. The Buffalo Synod conducts the Martin Luther Seminary, at Buffalo, and coöperates in foreign mission work in South Africa. The body has 10,765 members.

Danish Lutheran Churches.—At first there were three divisions of the Danish Church in this country working together. In 1894 there was a separation of a considerable body, which formed the Danish Evangelical Lutheran Church in North America. Somewhat later this body united with another branch to form the **United Danish Lutheran Church in America.** The original organization is known as the **Danish Evangelical**

Lutheran Church in America. The former body has 33,812 members; the latter has 19,758 members.

Finnish Lutheran Churches.—The first Finnish Lutheran Church was organized at Calumet, Mich., in 1867. The **Finnish Evangelical Lutheran Church, Suomi Synod,** was organized at Calumet in 1890. It conducts the Suomi College and Theological Seminary, at Hancock, Mich. Membership, 35,479. The **Finnish Lutheran National Church** is composed of Finnish Churches which did not enter the Suomi organization. It has 7,890 members. The **Finnish Apostolic Lutheran Church** was formed in 1872. Other congregations of Finns in Michigan, Massachusetts, Minnesota, and Oregon entered the organization, which is ordinarily termed the Apostolic Lutheran Church (Finnish). It has a membership of 24,016.

Joint Synod of Wisconsin and Other States.—The First German Evangelical Lutheran Synod of Wisconsin was formed in 1850. In 1863 a college and theological seminary was established at Watertown, Wis. A union including the Wisconsin Synod and the Synods of Michigan and Minnesota was consummated in 1892, under the name of Joint Synod of Wisconsin and Other States. The body does missionary work among the Apache Indians of Arizona, and, in coöperation with the Synodical Conference, among the colored people of the South. Baptized membership of the Joint Synod in 1926 numbered 229,242.

Norwegian Lutheran Church.—Norwegian immigrants to this country were of the Lutheran faith, but were unused to forming Church organizations, as in their native land the Church is a department of the State government. In consequence there were many divergent movements toward organization in this country. The first synod, called the Evangelical Lutheran Church of America, was organized in 1846. Other synods were formed, and in 1890 several of these merged into the United Norwegian Lutheran Church. In 1917 a union was effected with two other bodies. The membership of the united bodies is 496,707, the largest numbers being in Wisconsin and Minnesota.

Lutheran Free Church.—Dates from 1897 and was a separation from the body noted in the preceding paragraph due to disagreement regarding control of Augsburg Seminary at Minneapolis. The body conducts Augsburg Seminary, 1 deaconess home, 1 hospital, 2 orphanages, and 2 old folks' homes. Membership, 46,366.

Norwegian Synod.—When the merger of several synods was effected in 1917 (see Norwegian Lutheran Church above), there was a substantial minority of the old Norwegian Synod, one of the bodies entering the union, which would not accept the articles of agreement which formed the basis of the union. In 1918-19 this body organized as the old Norwegian Synod. It has 8,344 members.

Church of the Lutheran Brethren.—A Norwegian body, formed at Milwaukee, Wis., in 1900. Membership, 2,000.

Evangelical Lutheran Church (Eielsen Synod).—A Norwegian synod, dating from 1876. Membership, 1,087.

Evangelical Lutheran Augustana Synod.—The immigration from Sweden to America in the seventeenth century was not large nor did it continue, to any appreciable extent, longer than a brief period of time. It left its impress, however, on both the body politic and religious life of this land. Several of the Churches which these early immigrants from the North built are still in existence, albeit they no longer belong to the Lutheran Church, chief of which is the Gloria Dei in Philadelphia.

Another and a much stronger immigrant stream began to flow into this country from Sweden in the forties of the last century. Then, as in the seventeenth century, did the immigrants bring with them men who were to care for their spiritual welfare.

The first of the congregations of the Augustana Synod to be organized was that in New Sweden, Henry County, Iowa, in 1848, and the second was in Andover, Henry County, Ill., in 1850.

Men of the Augustana Synod, together with American, German, Norwegian, and Danish Lutherans, organized the Synod of Northern Illinois in the fall of 1851. In this body all of these worked together until 1860, when the Swedes and Norwegians withdrew and organized the Scandinavian Lutheran Augustana Synod of North America. In 1870 there occurred the friendly withdrawal of the Norwegian section for the purpose of organizing the Norwegian Lutheran Conference. In 1894 the word "Scandinavian" was dropped from the name, which thenceforth became the Evangelical Lutheran Augustana Synod of North America, or, in brief, the Augustana Synod. This synod was a part of the General Council, but formally withdrew from the Council November 12, 1918, and declined to enter the merger of the General Synod, the General Council, and the United Synod of the South, by which was formed the United Lutheran Church in America.

In the early days the Swedish language was used. Today about 75 per cent of the members are either native born or came to America in early childhood, and the English language is used almost exclusively in the work among the children and the young. More than one-half of the services held for adults, also, are in the language of the land.

The synod is the center of authority. It convenes as a delegated body every year and is presided over by a president chosen quadrennially. The territory of the synod is divided into 12 conferences in the States and 1 in Canada, each of which meets annually. The voting members of each conference are the clergy and one lay delegate from each congregation of the conference.

The synod has one theological school, Augustana Theological Seminary, at Rock Island, Ill. Augustana College, at the same place, is the oldest and strongest college and is owned and controlled by the synod as a whole. There are three other standard colleges, two junior colleges, and two academies, which are owned and controlled by individual conferences.

Its home mission activities are carried on in 36 States of the Union, together with Canada, at an expense of $250,000 per annum. Its foreign fields are in India, Porto Rico, China, and Africa. Approximately 80 missionaries, missionaries' wives included, are in the service of the Board of Foreign Missions. The outlay for this work amounts to $175,000 per year.

The charity work of the synod is quite extensive, in that it conducts 12 orphans' homes, 18 homes for the aged, and 10 hospitals. Seaman's missions and immigrant missions are maintained in New York City, Boston, Seattle, and San Francisco.

The Augustana Book Concern, at Rock Island, Ill., is the publishing house of the synod.

By the Lutheran World Almanac for 1932, the Augustana Synod had 320,099 members, represented in 31 States. The largest membership is found in the States of Minnesota, Illinois, Iowa, Nebraska, Michigan, New York, and Massachusetts.

Icelandic Evangelical Lutheran Synod.—Composed of Icelandic immigrants in the northern part of the United States and Canada. At its convention in 1927 there were 56 congregations, 14 of them in the United States. There were 2,341 members in the United States, found in North Dakota, Minnesota, and Washington.

Slovak Evangelical Lutheran Synod.—Formed in 1902. The body declares itself in full accord with the

Missouri Synod in doctrine and practice, and its pastors and teachers are educated in institutions of the Missouri Synod. Membership, 14,459.

Evangelical Lutheran Synodical Conference.—Not a distinct body, but, as its name implies, a synodical conference, composed of the Synod of Missouri, Ohio, and Other States; the Synod of Wisconsin and Other States; the Slovak Synod; and the Norwegian Synod. The Synodical Conference conducts a mission among the colored people in the Southern States and controls the Immanuel Lutheran College, at Greensboro, N. C., and the Alabama Luther College, at Selma, Ala.

Independent Lutheran Congregations.—The U. S. Census reports 50 Lutheran congregations having no synodical affiliation, with a membership of 11,804.

The Lutheran World Almanac for 1932 gives a total membership of all Lutheran bodies in the United States as 4,220,848. The same publication estimates the membership of the Lutheran Churches of the world at 82,100,000. Members are defined as "baptized individuals who have not left the local congregation," including infants.

THE MENNONITES

The first organization, later known as Mennonites, dates from 1525 and was formed at Zurich, Switzerland, by Conrad Grebel and others. They called themselves simply "Brethren." Grebel and his associates had been connected with the reformation under Zwingli, but had withdrawn on account of Zwingli's consent to a union of the Church and the State. The congregation formed by Grebel and others rejected infant baptism and rebaptized those entering its membership. On this account, and other similar views, they became associated with the Anabaptists.

In 1536 Menno Simons, a converted Roman Catholic priest, joined the movement in Holland, and he came to be its most prominent leader, founding many congregations in Holland and Germany. The adherents came to be called Mennonites, although in Holland and Germany they were better known by terms equivalent to the English Baptist. Flemish Mennonites settling in England were pioneers in the great weaving industry of that country, and Mennonites claim that the Baptists of England were largely indebted to them.

The opposition of the Mennonites to a State Church, and their refusal to participate in civil affairs, subjected them to many persecutions. In England they suffered as a dissenting Church, with other dissenting bodies. When William Penn offered a home in his colony in America for those who were persecuted for their faith, Mennonites were among the first to respond. A number of Mennonite families from Germany came to Pennsylvania and settled in 1683, founding the town of Germantown. During the eighteenth century many Swiss Mennonites emigrated to Pennsylvania. The people of this faith have since settled in nearly all the northern tier of States and in Canada, but an insignificant number are found in the South.

A declaration or confession of faith was adopted at Dort, Holland, in 1632, containing 18 articles, which is to-day accepted by most Mennonite bodies. The principal tenets of the evangelical Christian faith are affirmed. Repentance and conversion, or complete change of life, are required of those seeking admission. The washing of the saints' feet is an ordinance of the Church. Oaths are forbidden. The state of matrimony is allowed only between those who are spiritually kindred. Strict discipline must be exercised over members, and those who are expelled are, in some branches, shunned socially. Mennonites observe the Lord's Supper twice a year. In nearly all bodies baptism is by pouring.

There are sixteen Mennonite bodies in this country, the following being their names and places where principally situated:

Mennonite Church.—Membership, 34,039, nearly half of which is in Pennsylvania, though there is a considerable membership in Ohio, Indiana, Illinois, and Virginia.

General Conference of the Mennonite Church.—Membership, 21,582; Kansas leads, with Pennsylvania and Ohio following.

Mennonite Brethren Church of North America.—Membership, 6,484, largest in Oklahoma, California, and Kansas. This body baptizes by immersion.

Old Order Amish Mennonite Church.—Membership, 6,006, chiefly in Pennsylvania, Ohio, and Indiana.

Mennonite Brethren in Christ.—This body holds to sanctification as a second work of grace, and divine healing. Membership, 5,882, largest in Pennsylvania.

Central Conference of Mennonites.—Membership, 3,124, largest in Illinois.

Old Order Mennonite Church (Wisler).—Membership, 2,227, largest in Pennsylvania.

Church of God in Christ (Mennonite).—Membership, 1,882, largest in Kansas.

Reformed Mennonite Church. — Membership, 1,117, chiefly in Pennsylvania.

Defenseless Mennonites.—Membership, 1,060, largest in Indiana and Ohio.

Besides these bodies there are others, having fewer than 1,000 members each, as the Hutterian Brethren, Conservative Amish Mennonite Church, Conference of the Defenseless Mennonites, Stauffer Mennonite Church, Krimmer Bruder-Gemeinde, Mennonite Kleine Gemeinde, and a number of unaffiliated Mennonite congregations. The total membership of all bodies for the U. S. is 87,164.

THE METHODISTS

The classic account of the rise of Methodism, prepared by the founder himself and set as a preface to the General Rules of his societies, is as follows: "In the latter end of the year 1739, eight or ten persons came to Mr. Wesley in London, who appeared to be deeply convinced of sin and earnestly groaning for redemption. They desired (as did two or three more the next day) that he would spend some time with them in prayer and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That they might have more time for this great work, he appointed a day when they might all come together, which from thenceforward they did every week—namely, on Thursday, in the evening. To these, and as many more as desired to join with them (for their number increased daily), he gave those advices from time to time which he judged most needful for them; and they always concluded their meeting with prayer suited to their several necessities. This was the rise of the United Society, first in Europe and then in America."

But there were certain steps preceding and leading up to the "rise of the United Society," as Wesley always called his followers, and to trace these we must go back just ten years, to November, 1729, when a small company of Oxford students began to spend certain evenings in the week in reading the New Testament and in prayer. They devoted themselves also to many works of charity. The methodical conduct of their lives gained them the name of Methodists, given in derision by their fellow students. The first Methodists were John and Charles Wesley, Robert Kirkham, and William Morgan. George Whitefield was a later accession to the Oxford company. The ruling spirit of this group of Methodists, and the central and dominant figure of Methodism as long as he lived, was John Wesley (born 1703, died 1791). Wesley was well fitted both by birth and training for the place he filled. He had on both sides a distinguished ministerial ancestry, of Nonconformist views, but his father had taken orders in the Church of England. Wesley took his master's degree at Oxford in 1724, was ordained deacon in 1725, and elected a fellow of Lincoln College the following year. He was ordained priest in 1728 and for a short time was curate to his father at Epworth, but was recalled to Oxford. It was during this second residence that he became leader of the Oxford Methodists.

The little Oxford circle is important in Methodist history in that it gave rise to the name and gave expression to a revolt against the spiritual deadness of the times; but these pious students created no religious stir at this time. They were merely seeking their own peace by the observance of a punctilious legal righteousness. The Wesleys went to Georgia in 1736, Charles as secretary to General Oglethorpe, and John as missionary to the Indians. On the outward voyage John was deeply impressed with the religious views of some Moravian fellow passengers, and particularly at the self-possession and trust they displayed during a violent storm. His two years' ministry in Georgia he accounted a failure, and he returned to England with a melancholy view of his own religious condition. He sought out a Moravian society in Aldersgate Street, London, and attended their meetings. It was at one of these on the evening of May 29, 1738, while hearing the reading of Luther's preface to the Epistle to the Romans, in which the great reformer explained the way of salvation by faith, that Wesley found peace. To use his own words: "I felt my heart strangely warmed; I felt that I did trust in Christ, in Christ alone, for salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death." "In that moment," says Dr. J. M. Buckley, "evangelical Methodism was born."

Charles Wesley (who had returned to England) and George Whitefield had already enjoyed a new experience and were now preaching salvation by faith, the latter to thousands in the open air. The Wesleys, because of their respect for Church order, were slow to take up outdoor preaching; but finding the doors of the Established Church closed against them, and observing the eagerness of the masses to hear the gospel, John Wesley soon followed Whitefield's example. The revival spread with wonderful rapidity and with a revolutionary effect upon English life. Wesley became the leader in this new phase of the work, as he had been in its forerunner at Oxford, not by self-appointment, but by natural gifts and providential leading. He was soon confronted with the necessity of caring for thousands of converts for whom the Church of England had no place. Wesley entertained no thought of a new Church and seems to have had no plans beyond meeting the exigencies of the new situation. The first society of converts was brought together in 1739 and attached to a Moravian congregation in Fetter Lane, London. Wesley soon found it necessary to dissent from some doctrines taught by the Moravians, and in the following year he transferred his society to an old and disused government building known as the Foundry, and here in July, 1740, "The Methodist Society in London" was formed. The Foundry was for many years the headquarters of Methodism.

Within five years after his first open-air sermon Wesley had forty-five preachers associated with him in carrying on the work of the revival, and there were more than two thousand members of the societies in London alone. Whitefield, who was a stanch Calvinist, broke with Wesley on account of the latter's Arminianism, and a small following of Calvinistic Methodists went with him. The chief contribution of Charles Wesley to the revival and to modern evangelical Christianity was his hymns. A few of Wesley's colaborers were clergymen from the Church of England; but he relied mainly upon the lay preachers raised up by the movement. These were unordained itinerating evangelists, who, in the zeal and joy of their new-found life, proclaimed an effective gospel. "After Wesley, laymen were the founders of Methodism," says John Alfred Faulkner. "It was their preaching, their sufferings, their heroism which turned the tide of immorality and irreligion and, as Lecky well says, saved England from a French Revolution."

The thousands of converts, stirred into a new life under this powerful preaching and gathered for the most part from the neglected middle and lower classes, were brought together in societies, and these divided into classes, over which leaders were appointed for close supervision of the members' spiritual progress. Many chapels were reared to house the new congregations. Wesley grouped together several congregations and put them in charge of one of his assistants, thus originating the circuit system. In 1743 he drew up the General Rules, which are still recognized in every branch of Methodism as a model digest of Scriptural rules of conduct. Wesley had his preachers and leaders meet in quarterly and district conferences and, beginning in 1744, in annual conferences. Every interest of the rapidly expanding movement had over it the trained eye of Wesley himself, whose labors were prodigious. He visited every part of the British Isles, most of the territory over and over again, preached from two to four times daily, and traveled (on horseback until advancing age compelled him to use a carriage) about 4,500 miles a year. He found time for an amazing amount of literary work.

Though the Wesleyan revival was, theoretically, a movement within the Church of England, and both John and Charles Wesley lived and died without severing their relations with that communion, the continued inhospitable attitude of the Established Church toward the Methodists made the case only too plain that they must provide for themselves. Wesley reluctantly became reconciled to this view and accordingly, toward the close of his life, instituted measures to prevent the dissolution of the societies after his death. By the Deed of Declaration, drawn up in 1784, the Yearly Conference was given a permanent legal standing. This act secured the property to the societies and gave all the congregations a permanent connectional existence. But it was not until after Wesley's death (1791) that English Methodism developed into a Church, taking the name of Wesleyan Methodist Connection. The steps taken after the death of Wesley had reference to holding service at Church hours, which Wesley had opposed out of regard to the Established Church, receiving the sacraments in their own chapels from their own ministers, lay representation in the conferences, and larger liberties of local societies in the conduct of their own affairs.

Methodism is to-day represented in the land of its origin by the Wesleyan Methodists, the original body left at Wesley's death, having a membership in Great Britain of 517,808; in Ireland of 30,011; Foreign Missions, 319,463; French Conference, 1,513; South African conference, 181,819.

The Primitive Methodist Church, called at first "Camp Meeting Methodists," began in 1810. It has 222,744 members.

The United Methodist Church, composed of the New Connection, the Bible Christians, and the United Methodist Free Churches, was formed in 1907. It has 181,054 members.

Plans are under way for the union of these three bodies, which may be effected by 1933.

In addition there is the Wesleyan Reform Union, having 13,828 members, and Independent Methodist Churches, having 10,825 members.

The first Methodist society in America was organized in New York in 1766 as a result of the preaching of Philip Embury, an Irish local preacher, who was aroused to duty by Barbara Heck, another Irish immigrant. To Barbara Heck, who is called the mother of American Methodism, is due also the planting of the cause in Canada, whither she removed with her family in 1774. Embury in New York was soon reënforced by Thomas Webb, an English local preacher and captain in the British army. The work prospered, occupying at first Embury's house, then an old sail loft, and in 1768 its own church building, "Wesley Chapel," now John Street Church. About the same time Robert Strawbridge, another Irish immigrant, started an awakening in Maryland by his preaching, assisted by Robert Williams, who became the apostle of Methodism in Virginia and the Carolinas. Strawbridge built a log meetinghouse on Sam's Creek, in Maryland, which contests with the New York chapel the honor of being the first Methodist church in the New World.

Captain Webb planted Methodism in Philadelphia and formed classes in New Jersey and other parts. Webb returned to England, and it was through his influence that Wesley's attention was directed to the needs in America. At the conference in 1769 Richard Boardman and Joseph Pilmoor were appointed to assist their brethren on this side, and they brought over £50 which had been collected at the conference "as a token of brotherly love" for the assistance of the American societies. Francis Asbury and Richard Wright were sent over in 1771, Asbury coming as "assistant superintendent" of the new societies. Asbury was soon superseded by Thomas Rankin, who arrived with Wesley's authority to become "superintendent of the entire work of Methodism in America." To Rankin belongs the distinction of convening and presiding over the first conference in America, held in Philadelphia in 1773. Ten preachers were present, and 1,560 members were reported, the larger part of them being in Maryland and Virginia.

The Methodists in America prior to the Revolution, like their brethren in England before Wesley's death, regarded themselves as members of the Church of England, and they depended upon a grudging English clergy for the sacraments. But during the war most of the English clergy left the country, and when independence was secured the Established Church came to an end in America. The war had separated the societies from this Church, and it was inevitable that they should now become independent of English Methodism and set up for themselves.

To meet the situation in America Wesley, after having appealed in vain to the Bishop of London to ordain ministers for the American Methodists, exercised what he conceived to be his own right, as a presbyter in the Church of England, to ordain ministers for the Societies in America. He appointed Thomas Coke, D.C.L., who was already a presbyter in the Church of England, and Francis Asbury to be joint superintendents of the Methodist Societies in America, and he ordained Richard Whatcoat and Thomas Vasey, and authorized Coke, Whatcoat, and Vasey to ordain Asbury and others in America.

The Methodist Episcopal Church in America.—Soon after the arrival of Coke, Whatcoat, and Vasey, a conference of the American preachers was called, which convened at Baltimore December 24, 1784, since called the "Christmas Conference." A letter from Wesley was read announcing the preparation of a liturgy to be used by the traveling preachers, and the appointment of "Doctor Coke and Mr. Asbury to be joint superintendents over our brethren in North America, as also Richard Whatcoat and Thomas Vasey to act as elders among them by baptizing and administering the Lord's Supper." It was also stated that as "our American brethren are now totally disentangled both from the state and the English hierarchy, we dare not entangle them again, either with the one or with the other. They are now at full liberty simply to follow the Scriptures and the Primitive Church."

The conference then proceeded to form a Methodist Episcopal Church, and elected both Coke and Asbury superintendents, or bishops. The Order of Worship and Articles of Religion prepared by Wesley were adopted, one article being added, recognizing allegiance to the United States Government; the rules and discipline were revised and accepted; and a number of preachers were ordained.

The first General Conference was held in 1792, and after that it was held quadrennially. At the conference of 1800 Richard Whatcoat was elected bishop, and in 1808, William McKendree, the first native American to occupy that office. Until 1808 all the ministers were members of the conference, but in that year a plan was adopted providing for a membership of delegates elected by the annual conferences. By 1872 the sentiment within the Church in favor of lay representation had grown so strong that a new rule was adopted by which lay delegates were admitted into the General Conference. Later the question arose as to what was meant by the term "lay," and it was interpreted to include women as well as men.

From the beginning the growth of the Church has been remarkable. In 1799 there were 272 itinerant ministers, who constitute the clergy in the ordinary acceptation of the term, and 61,351 communicants. In 1812 the number of ministers had increased to 688, and the membership to 195,359; and in 1831 the ministers numbered 2,010, and the membership, 513,114. In 1845, when the denomination was divided into two parts by the withdrawal of the Churches in the slaveholding States, the number of members who withdrew to form the southern wing of American Methodism approximated 460,000, of whom about 1,500 were itinerant ministers. Notwithstanding this loss the parent body reported in 1852 a membership of 728,700, with 4,513 itinerant ministers. In 1867 the membership had increased to 1,146,081; in 1890, to 2,240,354, with 15,423 ministers. In 1920 the denominational records showed a large increase by reason of the addition of 286,753 nonresident members. These had been carried on the records of the local Churches, but by action of the

General Conference of 1912 they have been reported in the minutes of the conferences in a separate column. This gave a total for 1920 of 4,680,741 members and 20,439 ministers.

The Church has not been free from disagreements. In 1792 James O'Kelley, of Virginia, with a considerable body of sympathizers, withdrew because of objection to the episcopal power in appointing the preachers to their fields of labor, and organized the "Republican Methodists," who later joined with others in what has become known as the "Christian Church." Between 1813 and 1817 many of the negro members in various sections of the Middle Atlantic States, believing that they were not treated fairly by their white brethren, withdrew and formed separate denominations of Negro Methodists, such as the African Methodist Episcopal Church, the Union Church of Africans (now the Union American Methodist Episcopal Church), and the African Methodist Episcopal Zion Church.

In 1830 the Methodist Protestant Church was organized as the outcome of a movement against episcopal power and for lay representation in Church government. In 1843 the Wesleyan Methodist Connection was organized in the interests of a more emphatic protest against slavery and in objection to the episcopacy. Two years later the Methodist Episcopal Church, South, withdrew because of the antislavery agitation. The latest division was that of the Free Methodists, in 1860, on differences concerning secret societies, discipline, and certain doctrines, particularly sanctification. The other Methodist denominations in the United States arose otherwise than as secessions from the parent Methodist body.

The first Methodist Sunday school in America was established by Bishop Asbury in 1786, in Hanover County, Va. The denominational publishing interests are as old as the Methodist Episcopal Church itself, but the first definite organization, which later became known as the "Book Concern," was established in 1789. The Missionary Society, for home and foreign missions, was formed in 1819; the Sunday School Union, in 1827; the Tract Society, in 1852; the Board of Church Extension, in 1865; the Freedmen's Aid and Southern Education Society, in 1866; the Board of Education, in 1868; the Woman's Foreign Missionary Society, in 1869; the Woman's Home Missionary Society, in 1880; the Epworth League, in 1889.

The following changes have occurred in the various Church organizations: The Missionary Society was placed under two separate boards, known as the Board of Foreign Missions and the Board of Home Missions and Church Extension; the Sunday School Union is now known as the Department of Church Schools of the Board of Education; the Tract Society was consolidated with several other boards and later these boards were directed to transfer the tract funds in their possession to the two missionary boards; the Board of Church Extension was united with the Missionary Society; the Freedman's Aid and Southern Education Society is now known as the Department of Education for Negroes of the Board of Education. The Epworth League is also a department of the Board of Education.

The constitution of the Methodist Episcopal Church, as adopted at the General Conference of 1900 and approved by the annual conferences, has three divisions: Articles of Religion, General Rules, and Articles of Organization and Government. The Articles of Religion are those drawn up by John Wesley, based upon the Thirty-Nine Articles of the Church of England, with the exception of the twenty-third, which has reference to allegiance to the government of the United States. The General Rules deal specifically with the conduct of Church members and the duties of certain Church officers, particularly the class leaders. The Articles of Organization and Government lay down the general principles of the organization and conduct of Churches and conferences.

The question of union between the different branches of Methodism in the United States has been much discussed, and commissions have been appointed by the Methodist Episcopal Church General Conferences to confer with similar bodies from the Methodist Episcopal Church, South. The relations with the Methodist Protestant Church have also been under consideration. As yet, however, there has been no action that has resulted in the union of these bodies. The Church has entered cordially into all general movements for Church unity, is a constituent member of the Federal Council of Churches of Christ in America, is represented in the Commission for a World Conference on Questions of Faith and Order, initiated by the Protestant Episcopal Church, and is identified with the work of the Y. M. C. A. and the Y. W. C. A.

In doctrine all Methodist bodies are practically a unit. They hold to the Arminian theology, as interpreted by John Wesley in his published sermons and Notes on the New Testament. The Articles of Religion are those abridged by Wesley from the Thirty-Nine Articles of the Church of England. All Calvinistic elements were thrown aside, and the Articles reduced to twenty-four, and one other, relating to the United States Government, was added by American Methodists. Distinctive doctrines preached by Wesley and his followers are: The natural sinfulness of the race; prevenient and enabling grace, enabling the sinner to turn to God, to repent and believe; a conscious conversion, or regeneration, attested by the witness of the Spirit; justification by faith alone; Christian perfection, to be sought in this life—some holding that this may be attained instantaneously by a second work of grace; and holy living. Wesley held that "the Methodists were raised up to spread Scriptural holiness."

Two sacraments are recognized—Baptism and the Lord's Supper. Baptism is administered both to infants and adults; as to the mode, sprinkling is preferred, though pouring or immersion is given when requested. Baptized infants are not counted as members until or unless they are enrolled in training classes (in the Methodist Episcopal Church), or come forward in later years and ratify or confirm the vows assumed by their parents (in the Methodist Episcopal Church, South).

In organization the episcopal bodies of Methodism—the Methodist Episcopal Church and the Methodist Episcopal Church, South—are similar in most respects. In Church membership the Methodist Episcopal Church retains the system of preparatory membership, formerly called probationers, long since dropped by the Church, South. Church officers consist of the pastor (who is not a member of the Church he serves, but holds membership in his annual conference), stewards, who look after the financial affairs of the Church, trustees, and the heads of various departments of Church work. Church Conferences are composed of all the members of the Church. Quarterly conferences are composed only of the officials of the Church, and any resident, supernumerary, and superannuated preachers. The district superintendent, or presiding elder in the Church, South, presides in the quarterly conference, as also in the district conference.

The annual conference is the main administrative conference of episcopal Methodism. It is composed of all the traveling preachers within the bounds of the conference territory, and all supernumerary and superannuated preachers (supernumerary being temporarily disabled preachers, and superannuated being those permanently retired because of age or other disabilities). In the Church, South, lay delegates are also members, elected by district conferences. In the Church, North, there is a lay conference which meets jointly with the annual conference.

A bishop presides in the annual conference, ordains deacons and elders, and appoints the preachers and district superintendents, or presiding elders, to their charges.

The General Conference, meeting quadrennially, is the legislative body of the Church. It is composed of traveling preachers elected as delegates by their annual conferences, and an equal number of lay delegates. The bishops preside in turn. The General Conference elects the bishops and the general officers, or heads of boards or departments, of the Church, including editors of general Church periodicals.

In all delegated conferences of the Church, women are eligible for membership. In the Methodist Episcopal Church they are eligible for local preacher's license and ordination as local deacons and elders, but not for membership in the annual conference.

A Missionary Society was organized in the Methodist Episcopal Church in 1819, which until the close of 1906 administered both home and foreign missionary work. January 1, 1907, it began to function as two boards, the Board of Foreign Missions and the Board of Home Missions and Church Extension. The Board of Foreign Missions sustains work in Europe, Asia, Africa, Mexico, and South America. Its receipts for 1931 amounted to $2,412,750. For the same year the Woman's Foreign Mission Society received $2,085,112. The Board of Home Missions and Church Extension received $2,036,-

530, and the Woman's Home Missionary Society received $2,588,983.

The educational work of the Church is of immense proportions. There are under its control 45 colleges and universities, 40 professional and graduate schools, 32 secondary schools, and 17 schools for negroes. Of these institutions, Northwestern University, at Evanston, Ill., heads the list, with property valuations of $11,395,633, and a total productive endowment of $14,460,854, having a student body of 11,851. Other leading institutions are: Allegheny College, Meadville, Pa.; Boston University, Boston, Mass.; De Pauw University, Greencastle, Ind.; Ohio Wesleyan University, Delaware, Ohio; Syracuse University, Syracuse, N. Y.; Wesleyan University, Middletown, Conn.; and the University of Southern California, at Los Angeles.

The Church owns 77 hospitals, 44 homes for the aged, 43 homes for children, and 27 homes for business girls and young men. For the care of old preachers, and the widows and orphans of deceased preachers, the Church has raised an endowment fund of more than $20,000,000.

The Methodist Yearbook, 1932, reports membership statistics for 1931 as follows: Total membership in the United States, 4,016,919; total outside United States, 641,943; grand total for the world, 4,658,862. (For detailed membership in the United States, see tables below.)

Methodist Episcopal Church, South.—The General Conference of the Methodist Episcopal Church in

1844, held in the city of New York, by resolution requested Bishop Andrew, a Georgian, who had technically become a slaveholder by inheritance and marriage, to "desist from the exercise of his office so long as this impediment remains." Following upon this action the delegates from the Southern States united in a protest, in which it was declared that Bishop Andrew had been virtually deposed from office without trial, and contrary to the so-called compromise law in the Discipline on slaveholding. The debate and the action in the Andrew case also revealed widely divergent views, North and South, on the relative powers of the episcopacy and the General Conference. The Southern delegates subsequently came to the conclusion, and stated to the General Conference, that a state of things had been created in the South, as a result of the continued antislavery agitation, and particularly the action in the Andrew case, which rendered a continuance of the jurisdiction of the General Conference over those conferences inconsistent with the success of the ministry in the slaveholding States. Whereupon a provisional Plan of Separation was formulated and adopted in the General Conference, which should become effective whenever the Southern conferences should decide upon a separate organization. The Southern delegates issued a call for a convention of representatives of the Southern conferences, and this convention was held in Louisville, Ky., in May, 1845. The Plan of Separation was approved, and a separate ecclesiastical body was voted into existence, under the name of the Methodist Episcopal Church, South.

The first General Conference was held at Petersburg, Va., in May, 1846, under the presidency of Bishops Andrew and Soule, the latter, a native of Maine, having declared his adherence to the Church, South. William Capers and Robert Paine were elected bishops at this Conference. A missionary society was organized and a mission in China projected.

The Church began its separate existence with 1,519 traveling preachers, 2,833 local preachers, 327,284 white members, 124,961 colored members, and 2,972 Indian members, a total of 459,569. At the beginning of the Civil War the membership had increased to 757,205. But the war, waged for the most part in Southern territory, disrupted the machinery of the Church and produced heavy losses in property and membership. At the General Conference held in New Orleans in 1866, the first held since 1858, the statistics showed a loss in membership of 246,044. The Missionary Society was $60,000 in debt, and the Publishing House at Nashville was in ruins. At this Conference the colored membership was set off into colored conferences, and four years later, by mutual agreement, these were organized into the Colored Methodist Episcopal Church.

The Missionary Society formed at the first General Conference was divided into Foreign and Domestic Boards in 1866; but in 1870 these were merged into the Board of Missions, which administers both home and foreign work, including women's work. Foreign missionary work is carried on in China, Japan, Korea, Brazil, Mexico, Cuba, Africa, Belgium, Poland, Czechoslovakia, and Siberia.

There is a separate Church Extension Board, located at Louisville, Ky.; and a Board of Finance located at St. Louis, is engaged in raising an endowment fund of $10,000,000 for superannuated preachers and the widows of deceased preachers. There are six other boards in charge of different Church activities, one of them, the Board of Christian Education, being the result of the consolidation of a Board of Education, a Sunday School Board, and an Epworth League Board.

The educational interests of the Church are centered in 71 institutions—3 universities, 26 colleges, 22 junior colleges, and 20 secondary schools. Duke University, at Durham, N. C., has a plant valued at $14,015,770, not including an unexpended building fund of $7,409,300, and a productive endowment of $21,017,966. The other universities are Emory, at Atlanta, Ga., and Southern Methodist, at Dallas, Tex., both of which have theological departments. Among the leading colleges are: Birmingham-Southern, Birmingham, Ala.; Central, Fayette, Mo.; Randolph-Macon Woman's, Lynchburg, Va.; Southwestern, Georgetown, Tex.; Wesleyan, Macon, Ga.; and Scarritt College for Christian Workers, Nashville, Tenn. Besides these educational institutions, the Church operates 11 hospitals and 14 orphanages.

The membership statistics of the Methodist Episcopal Church, South, from conference reports in 1931, as published in the General Minutes and Yearbook, are as follows: Total members in the home conferences, including preachers, 2,603,095; membership in foreign missions, 26,932; total membership, 2,630,027. (For membership by States, see tables below.)

Methodist Protestant Church.—The organization of the Methodist Protestant Church resulted from a revolt against the rule of the clergy in the Methodist Episcopal Church, and the exclusion of laymen from its councils, which characterized its government in its earlier history. In 1827 a convention of dissenting members was called, which drew up a petition to the General Conference of the following year to provide for lay representation in all the conferences. The petition was denied. The agitation of the question, however, was continued, and some of the proponents of lay representation were expelled from the Church, on the charge of "speaking evil of magistrates and ministers," and many others withdrew out of sympathy. In November, 1828, a convention was held at Baltimore and an organization formed under the name of the Associated Methodist Churches. In 1830 another convention was held at Baltimore, and the Methodist Protestant Church was formed, enrolling 83 ministers and about 5,000 members. Within a few years the membership had increased to 50,000, many prominent ministers and laymen of the Methodist Episcopal Church joining the new movement.

In doctrine the Methodist Protestant Church holds in common with the episcopal bodies. But in government there are no bishops or presiding elders, and laymen are admitted in equal numbers and on an equal footing with the ministry in all the councils of the Church. A minister appointed to a charge by the stationing committee of the conference has a right to appeal.

A Board of Foreign Missions and the Woman's Foreign Mission Society sustain work in China, Japan, and India. The Church operates five educational institutions, 2 homes for the aged, and 1 orphanage.

Methodist statistics are reported by conferences, which in many instances disregard State lines. The latest conference reports of the Methodist Episcopal Church, and of the Methodist Episcopal Church, South, are found at the end of the sections on those bodies. The following reports of membership by States, it will be noted, are for 1926, and are from the U. S. Census reports on religious bodies, the Methodist Protestant Church membership being included in the tables:

State	Methodist Episcopal Church	Methodist Episcopal Church, South	Methodist Protestant Church
Alabama	24,283	197,219	7,392
Arizona	4,937	4,290	......
Arkansas	10,452	123,676	5,439
California	116,974	17,521	......
Colorado	46,974	2,787	......
Connecticut	38,139	....	90
Delaware	29,351	....	4,466
District of Columbia	16,910	6,306	1,383
Florida	19,748	74,242	374
Georgia	26,126	249,722	3,115
Idaho	12,788	370	......
Illinois	333,280	6,201	4,645
Indiana	283,181	....	8,838
Iowa	206,689	....	2,484

State	Methodist Episcopal Church	Methodist Episcopal Church, South	Methodist Protestant Church
Kansas	177,165	1,281	1,304
Kentucky	31,003	120,458	1,407
Louisiana	19,515	56,882	3,160
Maine	22,938	....	......
Maryland	118,426	17,616	22,014
Massachusetts	84,929	....	......
Michigan	165,064	....	4,945
Minnesota	71,897	....	......
Mississippi	41,254	134,573	4,668
Missouri	93,772	126,334	3,547
Montana	14,972	893	......
Nebraska	92,820	....	......
New Hampshire	14,018	....	......
New Jersey	141,244	....	4,755
New Mexico	3,914	8,848	......
New York	345,307	....	3,804
Nevada	1,084	....	......
North Carolina	26,895	249,915	26,922
North Dakota	14,706	....	......
Ohio	434,905	....	23,326
Oklahoma	51,304	75,771	1,966
Oregon	32,135	2,493	......
Pennsylvania	452,145	....	16,336
Rhode Island	9,304	....	......
South Carolina	47,749	135,129	1,987
South Dakota	29,514	....	......
Tennessee	60,651	189,830	1,570
Texas	42,959	380,453	4,852
Utah	2,198	....	......
Vermont	16,950	....	......
Virginia	22,841	237,903	5,004
Washington	48,140	564	......
West Virginia	94,161	65,058	21,702
Wisconsin	73,143	....	......

State	Methodist Episcopal Church	Methodist Episcopal Church, South	Methodist Protestant Church
Wyoming	6,923	....	......
Other States	....	845	......
Totals	4,080,777	2,487,694	191,495

The figures for the Methodist Episcopal Church are exclusive of 195 federated Churches, each consisting of a Methodist Episcopal unit combined with a unit of some other denomination. The figures for the Methodist Episcopal Church, South, are exclusive of 16 federated Churches in which the Church, South, is represented.

Free Methodist Church.—This body was formed within the bounds of the Genesee Conference of the Methodist Episcopal Church in 1860. Benjamin T. Roberts, a member of that conference, had published articles attacking certain conditions and tendencies in the Church, as he viewed them. For this he was reprimanded, and upon a republication of the articles by others, Roberts was expelled for contumacy. Many in sympathy with him withdrew and united in the formation of the new Church, of which Roberts was elected the first superintendent, or bishop. In its organization the Church followed the lines of the parent body. Bishops are elected for four years, but may be reëlected. There is a stricter observance of the general rules, and membership in secret societies is forbidden. Instrumental music and choirs are excluded in Church services.

The Church sustains missions in Africa, India, China, Japan, and the Dominican Republic. It has 2 colleges, 7 seminaries, and 3 philanthropic institutions.

Membership, 40,437, represented in 38 States.

Wesleyan Methodist Connection (or Church).—Formed at Utica, N. Y., in 1843, as an antislavery and a nonepiscopal body. In 1849 an article of religion was added defining sanctification as a work subsequent to regeneration. Membership rules forbid adherence to secret societies, and the manufacture, sale, or use of tobacco. The Church is active in home mission work, conducting among other agencies the Alabama Mission School (colored), and Blue Ridge Mountain Work in North Carolina. Foreign mission work is carried on in Africa, India, and Japan. The Church operates 4 colleges. Church membership, 21,910, in 28 States.

Primitive Methodist Church.—Lorenzo Dow, well known in early Methodism as a most eccentric character, introduced the American camp meeting in England in 1807. The converts of these meetings were soon called "Camp Meeting Methodists" and were not welcomed into the Wesleyan Connection. The result was the organization of the Primitive Methodist Church. Emigration brought many of the converts to America, where they formed societies. As the work extended in this country conferences were formed, and a union of these conferences was consummated in 1829. In polity the Church is very democratic. There are no bishops or district superintendents. Annual conferences station the preachers, but usually on invitation of a Church. Women are eligible to all offices, including the regular ordained ministry. Church membership, 11,990, chiefly in Pennsylvania and Massachusetts.

Congregational Methodist Church.—This body was formed at Forsyth, Ga., in 1852, by ministers and members withdrawing from the Methodist Episcopal Church, South, in order to secure what they considered a more democratic form of government. The local Church calls its own pastor, and a pastor is free to accept or reject. The affairs of the local organization, however, are reviewable by the district conferences, and this in turn by the annual and general conferences. The body has shown serious losses in membership during the past two decades. Membership at present, 9,691.

New Congregational Methodist Church.—Originated in 1881 in Southern Georgia by withdrawal from the M. E. Church, South, of certain congregations on account of dissatisfaction with the action of the Conference Board of Missions. Foot-washing has been introduced. Membership, 1,229.

Reformed Methodist Church.—Dates from 1814, at Readsboro, Vt., due to withdrawal of persons from the Methodist Episcopal Church on account of dissatisfaction with the episcopacy. Membership, 390.

Holiness Methodist Church.—Formerly Lumbee River Mission, a holiness body formed in North Carolina in 1900. Membership, 459.

COLORED METHODIST BODIES

African Methodist Episcopal Church.—As early as 1787 certain negro Methodists in Philadelphia withdrew from the Methodist Episcopal Church, organized a Church, erected a chapel, and obtained a negro preacher through ordination of Bishop White of the Protestant Episcopal Church. Similar societies continued to be formed, and in 1816 the African Methodist Episcopal Church was formed. Before the Civil War its progress was confined to the Northern States, but since the war its largest membership has grown up in the South. In doctrine and polity it is similar to the Methodist Episcopal Church. The Church is active in both home and foreign missions, and maintains 17 educational institutions. The Church has 7,000 ministers, 7,500 Churches, and 650,000 members.

African Methodist Episcopal Zion Church.—The first Church of this body dates from 1796 and was composed of negroes who had withdrawn from the John Street Methodist Episcopal Church in New York. The first church was built in 1800 and called "Zion." From this beginning it has grown to a denomination having 456,813 members, in both Northern and Southern States, North Carolina leading with 135,698. Livingston College, Salisbury, N. C., is the leading educational institution.

Colored Methodist Episcopal Church.—This Church was organized at Jackson, Tenn., in December, 1870, and was composed of the colored membership of the Methodist Episcopal Church, South, set off by mutual agreement. Jackson is the headquarters of the body, where a publishing house and Lane College are situated. Ten educational institutions are maintained, with property valuations of $1,400,000. Membership in 1926, 202,713.

Other colored Methodist bodies are: **Colored Methodist Protestant,** formed in Maryland in 1840. Membership, 533. **Union African Methodist Episcopal.** The first Church was formed at Wilmington, Del., in 1805. Organized as a denomination under the name of the Union Church of Africans in 1813. In 1850 there was a divison, one wing taking the name of Union African Methodist Episcopal, having now a membership of 10,169; the other wing, after uniting with the First Colored Methodist Protestant Church in 1866, took the astonishing name of "The African Union First Colored Methodist Protestant Church of America or Elsewhere," but is ordinarily known as the **African Union Methodist Protestant Church,** having a membership of 4,086. **The Reformed Zion Union Apostolic Church** was formed in Virginia in 1869. Later it was disorganized, but reformed in 1881. Membership, 4,538. **The Reformed Methodist Union Episcopal Church** was organized as the Independent Methodist Church in 1885, of members in South Carolina and Georgia. In 1896 episcopacy was added and the name was changed. Membership, 2,265. **The Independent African Methodist Episcopal Church,** a union of two seceding bodies from the A. M. E. Church, was completed at Charleston, S. C., in 1920. Membership, 1,003.

The Methodist Yearbook for 1930 gives the following statistics for world-wide Methodism, represented by 27 branches: Ministers, 57,876; local preachers, 85,101; Church members, 12,221,374; Sunday schools, 91,282; officers and teachers, 936,923; Sunday school scholars, 10,079,822; Churches, 107,372.

METROPOLITAN CHURCH ASSOCIATION

THIS body is better known as the "Burning Bush." It began in a revival in 1894 in the Metropolitan Methodist Church, Chicago. The headquarters now are at Waukesha, Wis., where a publishing house, Bible school, and an orphans' home are operated. The Association has organizations in Scotland, Norway, India, and Africa. It is conducted as a faith movement. No one receives a salary, but members sell their property and turn it into a common treasury. Membership in the United States, 1,113.

MISSIONARY BANDS OF THE WORLD

A MOVEMENT begun in 1885 as a missionary society of young people in the Free Methodist Church. Other bands were formed, and in 1898 they united in a separate organization as the Pentecost Bands of the World, with headquarters at Indianapolis. The name was changed to Missionary Bands in 1925. The Bands have 241 members.

MISSIONARY CHURCH ASSOCIATION

THIS Association was organized in 1898, at Berne, Ind., by a number of persons of different denominations who were deeply impressed with the need of better opportunities for cultivating the deeper spiritual life, for promoting the fuller teaching of the Word of God, and for engaging in more aggressive missionary work. Its headquarters are at Fort Wayne, Ind. It has a membership of 2,498.

MORAVIAN BODIES

An association was formed in 1457 in Bohemia of the followers of John Huss (martyred in 1415) and Jerome of Prague (martyred in 1416), to foster pure Scriptural teaching and apostolic discipline. At the beginning of the Reformation this association, known at the Bohemian and Moravian Brethren, had 400 Churches, with members estimated at 150,000 or more. Persecutions by the Roman Catholic Church and the Thirty Years' War practically destroyed this organization. In 1722 a colony of Moravians of this faith were permitted to settle on the estate of Count Zinzendorf in Saxony, where the village of Herrnhut arose. Other settlers came, and in 1735 the historic Moravian episcopate was transferred to the Herrnhut body by two surviving bishops of the old line who were filling places in the state Church of Germany, and the **Unitas Fratrum,** or Church of the Brethren, better known as the Moravian Church, was established.

The first Moravian missionary came to Pennsylvania in 1734, and the same year an attempt was made at colonization and missionary work in Georgia. The Georgia colony later moved to Pennsylvania. Bethlehem, Nazareth, and Lititz, in Pennsylvania, and Salem, in North

Carolina, were founded as Moravian settlements in colonial times.

Doctrinally the Moravian Church is broadly evangelical, in harmony with Protestants generally. The Moravian principle is, "In essentials unity, in nonessentials liberty, in all things charity."

Infant baptism is practiced, and baptized children are regarded as noncommunicant members until confirmed. Sprinkling is the usual method of baptism. Open communion is practiced.

The Church has provincial synods and a general synod. The American provincial synod meets twice in a decade. The general synod is an international representative body meeting at least once in a decade. It deals with matters of faith and discipline and controls various joint enterprises of all the provinces, particularly foreign missions.

Foreign mission work has been for two hundred years the best-known work of the Church. At present missions are conducted in 13 foreign fields. The body has a Church membership of 106,711 in mission lands.

The educational institutions of the Church include six schools for higher education, the oldest being the Moravian Seminary and College for Women at Bethlehem, Pa., founded in 1749. Others are at Nazareth, Pa., founded in 1755, at Lititz, Pa., founded in 1794, and at Winston-Salem, N. C., founded in 1802. The Church also operates many philanthropic institutions.

In 1926 the Moravian Church had 31,699 members in the United States, North Carolina leading with 8,211; Pennsylvania, 7,768; Wisconsin, 4,648.

Evangelical Unity of the Brethren.—Immigrants from Bohemia and Moravia settled in Texas about 1850 and later. Among these were adherents of the Brethren Church. An organization of Bohemian and Moravian Brethren was formed in 1864. In 1903 different Churches which had been organized were united in the Evangelical Union of Bohemian Brethren. Another group of Churches, formed under a minister from Iowa, united with the Evangelical Union in 1919 under the name of the Evangelical Unity of the Bohemian and Moravian Brethren of North America. The united body has a membership of 5,241, all in Texas.

Bohemian and Moravian Brethren Churches.—Three Churches of a distinct group in Iowa, having 303 members.

NEW APOSTOLIC CHURCH

ORIGINATED in Germany in 1862. In this country the Church is divided into apostolic circuits, at the head of which are the apostles; apostolic circuits are subdivided into bishops' circuits, and these into elders' circuits. Each Church has one or more priests and assistants. All the ministers are selected by the apostles. In doctrine the Church practices the apostolic ordinance of the laying on of hands, emphasizes the necessity of the gifts of the Spirit, and belief in the speedy, personal, premillennial coming of Christ. It has 2,938 members in the United States.

NORWEGIAN AND DANISH EVANGELICAL FREE CHURCH

Separatists from the State Church of Norway organized Free Churches, as a result of a spiritual awakening which swept over Norway in the early part of the nineteenth century. Two associations of these Churches were formed in this country, and in 1910 these united under the name of the Norwegian and Danish Evangelical Free Church Association of North America. In doctrine the Churches are strictly evangelical. Local Churches are congregational in government. In home mission work the Churches are partly affiliated with the Congregationalists. Membership, 3,781.

OLD CATHOLIC CHURCHES

The Old Catholic movement originated in Germany, Holland, and Switzerland as a result of the decree of papal infallibility in 1870, the Old Catholics refusing to accept this dogma. From the same cause numerous scattered families in America fell away from the Roman Catholic hierarchy and clergy. Father Joseph Rene Vilatte, a French priest, who had been associated with the Old Catholic movement in Switzerland, ministered to these drifting Catholics. Later he was consecrated a bishop by the bishops of the Syro-Jacobite Church of Malabar, by order of the Syro-Jacobite Patriarch of Antioch. On returning to this country he organized the Old Catholic Church, with himself as its archbishop and primate. Archbishop

Vilatte returned to the Roman Catholic Church, and Rt. Rev. Frederick E. J. Lloyd, a bishop consecrated by him, assumed the primacy and title of archbishop of the Church which had been reorganized as the **American Catholic Church.** It has a reported membership of 1,367.

The **Old Catholic Church in America** derives its orders through Archbishop Mathew, the organizer of the Old Catholic movement in England, who was consecrated by the Archbishop of Utrecht. The Old Catholic Church was organized in the United States in 1914 by Father W. H. Francis (Brothers). It has 1,888 members.

The **North American Old Roman Catholic Church** has as its primate in the United States and Canada Archbishop Carfora, who derived his ordination through the English Mathew succession. This is the largest body of Old Catholics in America, and its doctrines are fairly typical of the others. These, as stated by Archbishop Carfora (Bulletin U. S. Census Bureau), are as follows:

> We adhere strictly to the Holy Catholic Faith, once and for all delivered to the Saints and set forth in Apostolic Tradition, the Niceno-Constantinopolitan Creed, the definitions of the Ecumenical Councils, and the teachings of the Holy Scriptures and the Fathers.
>
> We acknowledge the decrees of the Synod of Jerusalem of 1672, prescribing belief, as *de fide* in the Seven Sacraments instituted by Our Lord Jesus Christ, in the Holy Sacrifice of the Mass, and in Transubstantiation.
>
> We practice the Veneration and Invocation of the Glorious and Immaculate Mother of God, of the Angels, and the Saints, and prayers for the faithful departed.

The North American Old Roman Catholic Church is identical with the Roman Catholic Church in worship, faith, morals, etc., but differs from it in discipline, mainly as follows:

1. It acknowledges the primacy of the successor of St. Peter, but is thoroughly American and loyal to all American institutions and ideals.
2. It has the Mass and other services in Latin, liturgical oriental, and in the language of the land where instituted, that is, English in America.
3. It advocates celibacy of the clergy, but does not expressly forbid the clergy to marry.
4. It ministers to anyone who requests its services, and any baptized Christian who lives according to its laws and regulations is welcomed to the movement.

This body has a membership in the United States of 14,793, Massachusetts having the largest number.

PENTECOSTAL ASSEMBLIES OF THE WORLD

Represents a union of various holiness bodies, emphasizing entire sanctification, the gift of tongues, divine healing, and the personal, premillennial return of Christ. The washing of the saints' feet is observed. The body has a presiding bishop and district elders, and an annual General Assembly. Membership, 7,850, represented in nearly all the States, but Indiana and Ohio lead in numbers.

PENTECOSTAL HOLINESS CHURCH

Organized at Anderson, S. C., as a result of a general council of various holiness associations. In doctrine and polity it is similar to the Episcopal Methodist Churches, except that it emphasizes the teaching of the premillennial return of the Lord and divine healing, though not to the exclusion of the employment of physicians and medicines. The body carries on foreign mission work in South Africa, China, and India, and operates educational institutions at Franklin Springs, Ga., and Kingfisher, Okla. There are 16 annual conferences and a Church membership of 8,096, the Carolinas and Virginia leading.

PILGRIM HOLINESS CHURCH

THE International Apostolic Holiness Union was organized at Cincinnati, Ohio, in 1897 by the Rev. Martin W. Knapp, formerly a minister in the Methodist Episcopal Church. In 1919 the Holiness Christian Church united with it, and the name was changed to International Holiness Church. In 1922 the Pentecostal Rescue Mission of New York united with the body. In the same year the Pilgrim Church of California united with it, and the name was changed to Pilgrim Holiness Church. In 1924 the Pentecostal Brethren in Christ joined, and in 1925 the People's Mission Church, of Colorado, united with it. The united bodies had a membership in 1926 of 15,040, Indiana leading. The distinctive doctrines are those commonly held by holiness bodies. Church government is a combination of episcopal and congregational forms. Women are admitted to the ministry. The body sustains 60 foreign missionaries and has a membership in mission fields of 3,660. It operates 3 colleges, 4 Bible schools, and several schools of lesser grade, 2 rescue homes, 1 orphanage, and 1 old people's home.

PILLAR OF FIRE

Mrs. Alma White, the wife of a Methodist preacher, by her preaching and revival work, originated the Pillar of Fire Church, incorporated first as the Pentecostal Union in Colorado in 1902. Headquarters are now at Zarephath, N. J., where schools and a printing plant are operated. There is also a college and an auditorium—Alma Temple—in Denver, Colo. The body has 2,442 members. It is Methodistic in doctrine, emphasizing holiness.

PLYMOUTH BRETHREN

The religious body that came to be designated Plymouth Brethren began at Dublin, Ireland, in 1827, when a number of persons desirous of "a spiritual communion based on New Testament religious principles" began meeting together. Independent meetings of the same nature arose at Plymouth and Bristol, England, the meeting at Plymouth attracting such notice as to give rise to the name. The chief adherent of the movement was John Nelson Darby, who established a number of congregations in England and visited the continent and the United States. George Müller, of Bristol orphanage fame, was also identified with the Brethren.

There has never been any recognized union or general organization of the Brethren. In this country they are grouped in six bodies, the distinction in some cases growing out of divisions in England on questions of discipline.

The bodies are in general agreement in matters of doctrine. They hold to the perfect verbal inspiration of the Scriptures and accept these only as their guide. Emphasis is laid upon the doctrines of the new birth, justification by faith alone, and upon the eternal security of the believer. They look for the premillennial return of the Lord, and they believe this event to be near at hand. Baptism is usually by immersion. There is no ordained ministry. They regard the various denominations as unscriptural and do not fellowship with them, though Plymouth Brethren II are designated as "Open," their position being that they are "open to receive Christians that are personally sound in the faith, unless there is clear evidence of intentional association with known evil."

The U. S. Census for 1926 reports a total membership for the group of 22,961, divided as follows: I, 4,877; II, 13,497; III, 684; IV, 663; V, 2,152; VI, 88. They are most numerous in the States of Pennsylvania, New Jersey, New York, Illinois, and Michigan.

POLISH NATIONAL CATHOLIC CHURCH

The Polish National Catholic Church of America is the outcome of dissatisfaction on the part of the laymen with the "absolute religious, political, and social power over the parishioners, given by the Council of Baltimore in 1883 to the Roman Catholic priesthood; and by the rather free exercise of that power on the part of certain Polish Roman Catholic priests. The situation was aggravated, in some cases, by the placing of other than Polish priests in charge of Polish Churches."

According to an official statement of Bishop Hodur of the Polish National Catholic Church (Bulletin U. S. Census Bureau), the dissatisfaction referred to resulted in the following action: "A convention of independent congregations was held at Scranton in September, 1904, and was attended by 147 clerical and lay delegates, who represented about 20,000 adherents in five States. As a result, these Churches in northeastern Pennslyvania, together with others in Massachusetts, Connecticut, New Jersey, and Maryland, combined to form the Polish National Church, the Rev. Francis Hodur being elected as its head, with the title of bishop. He was subsequently consecrated by the National Catholic bishops of the Netherlands. A constitution was adopted, and the Latin books of Holy Church Rites were ordered to be translated into the Polish language. Resolutions were adopted expressing a desire for fraternal and sympathetic coöperation with other Christian Churches, and repudiating the claim of the Roman Catholic Church to be sole exponent of the true doctrines of Christ."

Later synods of the Church declared the hearing of the Word of God as preached by the Church to be a sacrament and adopted a rule permitting marriage of the clergy under certain conditions.

The Polish National Catholic Church of America has established numerous congregations in Poland, and also a theological seminary has been founded.

In interdenominational relations the Polish National Catholic Church has always maintained friendly relations with other Christian Churches in the United States and also in Europe; and it has always upheld the rights of women in the administrative affairs of the Church.

By the U. S. Census reports of 1926 this body has 61,574 members—20,329 in Pennsylvania, 9,706 in New York, and 6,581 in Massachusetts.

PRESBYTERIANS

THE PRESBYTERIAN ORIGINS

JOHN CALVIN (1509-64), the Geneva reformer, was the founder of the Presbyterian system, and his teachings form the basis of the doctrinal standards of nearly all Presbyterian bodies. Calvin never founded a distinct denomination, but he expounded and put into practice the principles which in other countries and in other hands developed into the Presbyterian denominations. Calvin's influence was extended by the wide circulation of his writings and by a large number of preachers and reformers who from time to time visited Geneva from other lands.

A noted visitor to Geneva was John Knox, of Scotland, who had previously embraced the evangelical doctrines. Knox spent 18 months at Geneva, while an exile from his native land and became a close friend and disciple of Calvin. Upon his return to Scotland (1555) Knox stirred the nobles and gentry by his fiery preaching, and as a result they united in 1557 in the first covenant, renouncing "the congregation of Satan, with all superstitions, abominations, and idolatries thereof," and engaging to defend the Protestant faith. Three years later the Scotch Parliament abolished the Roman Catholic system and filled the places of the Roman clergy with Protestant ministers. Parliament also adopted a Confession of Faith, which was chiefly the work of John Knox and Calvinistic in theology. In the same year the first General Assembly met, which adopted a book of Discipline. This also reflects the influence of Knox; and while "it shows the effect of Knox's stay in Geneva, it likewise shows that Knox had a mind of his own," as the Genevan discipline was much altered. But in 1578 this book of Discipline was displaced by another, which "embodied the purest type of Presbyterianism which had yet been set forth in the formularies of any of the Reformed Churches." In the final establishment of Presbyterianism a long conflict was waged with royalty and the advocates of episcopacy, in which the name of Andrew Melville appears as the leading champion of Presbyterianism, and to him also is ascribed the authorship of the second book of Discipline. In 1592 Parliament passed an act making Presbyterianism the national religion of Scotland. But it was not until nearly a century later (1690) that the Presbyterian, as opposed to the Episcopal, form of government gained the field. In that year the Presbyterian Church was again established by law on the basis of the Westminster Confession of Faith (which had displaced earlier confessions in 1647) and the Presbyterian polity "as administered by general assemblies, synods, presbyteries, and kirk sessions."

Presbyterianism in Scotland was for a long time represented not only by the Church of Scotland, but by other bodies which had withdrawn from the Established Church. The United Free Church of Scotland originated in consequence of a collision between the civil and ecclesiastical powers, "the civil courts claiming not only the right to control the temporalities of the Church, but also the power to rule in spiritual affairs." The separation occurred in 1843.

On October 2, 1929, union was consummated between the Established Church and the United Free Church of Scotland. Negotiations in the direction of that union had been carried on for over twenty years. The unique feature of the basis of union consists in this, that it enables an established Church and one nonestablished to unite without ignoring the distinctive peculiarity of either. The spiritual independence, which was the watchword of the United Free Church, is enshrined in the constitution of the united Church and yet the national recognition of religion, which the Church of Scotland has always emphasized, is also preserved. The reconstructed Church which is to carry the old designation, "The Church of Scotland," retains all former state emoluments and endowments, at the same time it is completely free from state control. Each body has made some subordinate compromises, but neither has betrayed the spirit of its past or its heritage of testimony. The united Church has approximately 1,300,000 communicant members, 2,900 ministers in active service, and 34,000 ruling elders. Smaller bodies in Scotland number as follows: Free Church of Scotland, 8,500 members; Reformed Presbyterian Church, 930; United Original Secession Church, 3,142.

Presbyterianism in England traces its historical origin to the strong Presbyterian element in English Puritanism. Many of the Puritan leaders, to escape persecution, had spent some time on the continent, where they had come in contact with Calvin and the Swiss reformers. The efforts of the Puritan party under this influence, from being originally mainly spent in protest against "popery," came to be more and more directed toward shaping the English Church after the Presbyterian model. The high-water mark of this movement was reached during the period of 1640-48. The Long Parliament, which assembled in 1640, was dominated by Presbyterian sentiment, and it set itself immediately to consider the question of Church reform. In 1641 it passed the famous remonstrance in which it was proposed that, "in order the better to effect the reformation in the Church, there should be a general synod of grave, pious, learned, and judicious divines who should consider all things necessary for the peace and good government of the Church." The Westminster Assembly was the outcome of this proposal. It convened in July, 1643, and sat until early in 1649, during which period it met 1,163 times. The Assembly formulated a Confession of Faith—the Westminster Confession—the Form of Church Government, the Directory for Worship, and the Larger and Shorter Catechisms. The acts of the Assembly were approved by Parliament, and by an ordinance of that body passed in 1647 Presbyterianism was made the established religion of England. This ordinance, however, was never put into general effect, and the Westminster Confession, while adopted by the Church of Scotland, obtained only a limited recognition in England. When Cromwell came into power he threw his influence against Presbyterianism, and its disestablishment was completed with the restoration of the monarchy (1660), when the Anglican, or Episcopal, party came into power. As a result of the Act of Uniformity (1662) more than 2,000 Presbyterian ministers resigned their charges or were ejected from them, and thousands of members were imprisoned or fined. Though all dissenting bodies were later given a legal standing, Presbyterianism never reached its former strength.

The Presbyterian Church of England has 84,146 members. The Presbyterian Church of Ireland has 108,986. There is also a Reformed Presbyterian Church in Ireland, with 3,427 members, and a small body known as the Seceder Church.

The Welsh Calvinistic Methodist Connection, or Presbyterian Church of Wales, which is, next after the Church in Scotland, the largest Presbyterian body in the British Isles, arose as a result of a revival begun in Wales during the time of the Wesleyan revival in England. The Welsh movement had George Whitefield at its head for a time, and their societies were for many years associated with the

Methodists of England. The Welsh societies were severed from the Church of England in 1811. This body has 188,970 members.

The Presbyterian System

In dealing with the Presbyterian System it is necessary, first, to lay to one side any narrow view of it that may have been acquired. By the word "Presbyterian" is not meant simply an adherent of a particular form of Church government, and the term "Presbyterian System" is, therefore, not to be understood as applicable merely to a code of laws by which the affairs of an ecclesiastical organization are administered. A system, whether of philosophy or of theology, may be defined as a classification of related truths arranged under one and the same idea. A system of truth must be judged, therefore, not by any of its parts, but by all the parts in their logical relation to the controlling idea.

The doctrine of the divine sovereignty is the controlling idea of the Presbyterian System, both theoretically and practically. By this sovereignty is meant the absolute control of the universe, with all that it has contained, does, and will contain, whether visible or invisible things, by the one supreme, eternal, omniscient, omnipresent, and omnipotent Spirit, for wise, just, holy, and loving ends, known fully to himself alone.

The Presbyterian System may be defined, therefore, as being that body of religious truths and laws of which the sovereignty of God is the germ and nexus, the life and soul.

The sovereignty of God finds primary expression in the Presbyterian System by constituting as its organizing principle the sovereignty of the Word of God as the supreme and infallible rule of faith and practice. The Presbyterian system accepts and incorporates, as of perpetual binding obligation only those things which can be proved to be of Scriptural origin and warrant.

Presbyterian principles in the matter of Church government, stated briefly, are as follows: That Christ is the only Head of the Church; that all true believers are in union with Christ as their Head; that Christ has appointed a government in his Church; that the right inheres in all believers, as members of Christ's body, to participate in Church affairs; that the Church possesses authority to discipline offenders and to administer government; that Christians have the right to associate voluntarily together in denominations, and to prescribe terms of communion; that all denominations holding the essentials of the Christian religion are to be recognized as Churches of Christ; and that the ideal ecclesiastical organization is "a free Church in a free State."

The chief doctrines of the Presbyterian Standards with reference to worship are: That God only is to be worshiped; that worship is to be offered, not through human or angelic mediators, but through Jesus Christ as the sole mediator and only priest; that ministers are never priests, but simply leaders in worship and teachers of divine truth;

that neither man nor angel can forgive sins and bestow grace and favor, but God alone; that true worship can be offered anywhere and with any forms; that only those ordinances and forms are of authority in worship which are indicated in the Word of God; that the use of liturgies in worship is neither obligatory nor needful; that the ordinances and forms of religion are simply means to the great ends of growth in the divine life and fellowship with God; and that even the Sacraments of Christ's appointment, precious as they are to the believer, though the culmination of divine worship, the veritable contact of the soul with Christ, yet have in themselves no efficacy, but are made efficacious only through the blessing of the triune God.

PRESBYTERIANISM IN THE U. S. A.

There were Presbyterian elements in the first Puritan settlers of New England. The Churches of these early colonies were not purely Congregational nor purely Presbyterian, according to the Presbyterian historian Reed ("History of the Presbyterian Churches of the World"), but represented "a Congregationalized Presbyterianism or a Presbyterianized Congregationalism." The Presbyterian elements grew stronger with the coming of fresh colonists, and the Churches of Connecticut came to be known as Presbyterian. But in the end the Congregational elements prevailed, and only those Presbyterian elements that drifted south and west became permanently a part of the Presbyterian Church. The beginnings of organized Presbyterianism were outside of New England and were probably made by Francis Makemie, an Irish missionary sent out by the Presbytery of Lagan in 1681. He is called the "Father of American Presbyterianism." Rehoboth Church, in Maryland, organized about 1684, probably by Makemie, claims to be the first of American Presbyterian Churches, though the claim is contested. Makemie traversed the country from Massachusetts to South Carolina, ministering to a scattered population and meeting with much opposition on the part of an unfriendly government and much persecution at the hands of the Episcopal Church, which had been established by law in the colonies of New York, Virginia, and the Carolinas. In response to Makemie's appeal he was joined by two dissenting ministers from London, and by the end of the seventeenth century several congregations had been formed in Virginia, Maryland, New Jersey, Pennsylvania, and New York.

The first Presbytery was organized before 1705 with seven ministers. The first Synod was formed in 1717, composed of four Presbyteries, as follows: Philadelphia, with six ministers and Churches; Newcastle, six ministers and Churches; Snow Hill, with three ministers and Churches; and Long Island, with two ministers and several Churches. In 1729 the Synod adopted the Westminster Confession as a doctrinal standard. Differences on the questions of revivals and ministerial education were accentuated by the visit of George Whitefield in 1739, and in 1741 a division into two parties occurred, which came to be known as Old Sides and New Sides. The Old Sides formed the Synod of Philadelphia, and the New Sides, or revival advocates, formed the Synod of New York. It was during the period of division that the New Sides founded the College of New Jersey (1746), now Princeton University. In 1758 the bodies reunited under the name of the Synod of New York and Philadelphia. The reunited body had 98 ministers and about 10,000 members.

During the American Revolution the Presbyterian Churches throughout the colonies suffered severely. The devotion of their members, especially the Scotch-Irish, to the cause of national independence, was equaled by no other denomination. No racial or religious group was superior to them in intelligence, love of freedom, moral firmness, and capacity for political achievement. At the time of the Revolutionary War almost 2,000,000 of the 3,000,000 inhabitants of the 13 colonies were of Calvinistic stock. The form of government of our nation is practically the form of government of the Presbyterian Church with such modifications as the civil sphere requires. The public school system of America has grown out of the parish schools established in a multitude of Presbyterian parishes by their pastors. Many of the ministers served as chaplains or combatants. John Witherspoon, president of the College of New Jersey, was the only clerical member of the Continental Congress, in 1776, and the only minister to sign the Declaration of Independence. In many lines of activity, civil and military, he rendered distinctive service to his adopted country.

After the war the Synod of New York and Philadelphia met in May, 1788, and resolved itself into the General Assembly of the Presbyterian Church in the United States of America. The Westminster Confession and Catechisms were readopted; also a form of government, a book of Discipline, and Forms of Worship. It embraced four Synods—namely, the New York and New Jersey, the Philadelphia, the Virginia, and the Carolina—representing a total of 17 Presbyteries, 419 congregations, 180 ministers, and about 18,000 members.

In 1801 a plan of union was entered into with the Congregational Churches of New England, which still had a considerable Presbyterian element, by which Presbyterian ministers might serve Congregational Churches and vice versa and also permitted the organization of mixed Churches. Under this plan Congregationalists going West or South usually went into Presbyterian Churches. The plan also involved joint denominational agencies for missionary work. The plan of union, while it promoted the growth of Presbyterianism in the Middle West, led to a new and more serious division of the denomination. Doctrinal differences entered into the division, as well as the slavery question in a minor degree. The "Old School" wing were opposed to the coöperative plan with the Congregationalists, and they resisted what they regarded as the invasion of "strange doctrines" from New England and thought that the Church should not pronounce upon the subject of slavery. Matters came to a head in 1837, when the General Assembly, with an Old School majority, abrogated the plan of union with the Congregationalists, organized a Board of Foreign Missions, and excised four Synods in New York and Ohio. The excluded Synods organized a separate Assembly, and the division of the Church into Old School and New School Presbyterians was complete.

Further divisions occurred over the slavery question just preceding the Civil War. The Southern Presbyteries of the New School Assembly withdrew in 1857 and organized the United Synod of the Presbyterian Church. At the outbreak of the war, in 1861, the Old School Presbyteries in the South organized the Presbyterian Church in the Confederate States of America. In 1863 a union of the two Southern bodies occurred, which in 1865 took the name of the "Presbyterian Church in the United States," now commonly called the Southern Presbyterian Church. In 1869 the two Assemblies which had resulted from the division in 1837 into Old School and New School bodies were reunited "on the basis of the standards (Westminster), pure and simple."

Early in the century great revivals in Kentucky and Tennessee brought up a controversy in that section over the reception and ordination of ministers, both educational and theological standards being involved. The formation of the Cumberland Presbyterian Church resulted. In 1903 steps were taken looking to a reunion of the Churches. The General Assembly of the parent body had added new chapters to the Confession of Faith, "not to take the place of the Confession of Faith as a doctrinal standard of the Presbyterian Church, but to be an interpretation of it."

The modification, or interpretation, proved agreeable to a majority of the Presbyteries of the Cumberland Church, and the union was consummated in 1906 and 1907. (But see "The Cumberland Presbyterians," below.)

The Presbyterian Church in the U. S. A. is the largest Presbyterian body in the world, and has fully organized congregations in every one of the forty-eight States of the Union. It is also one of the leading denominations in foreign mission work. The headquarters of the Church are in the Office of the General Assembly, with five departments (Administrative, Publicity, Vacancy and Supply, Church Coöperation and Union, and History), which is established in the Witherspoon Building, Philadelphia, Pa., in charge of the Stated Clerk of the General Assembly. Here also is located the main office of the General Council composed of 23 members with supervisory powers over the Boards and promotional responsibilities. The Boards of the Church are four in number: the Board of National Missions, the Board of Foreign Missions, the Board of Christian Education, and the Board of Pensions. As reported in the Minutes of the General Assembly for 1932, the number of Synods is 46, Presbyteries 293, ministers 9,939, Churches 9,199, members 2,009,875, total contributions $50,172,304, of which $7,379,964 was for benevolences.

The Presbyterian Church in the U. S. A. has in official relation with its General Assembly 12 Theological Seminaries in continental United States. Of these the more important are: Princeton at Princeton, N. J.; Chicago at

Chicago, Ill.; Western at Pittsburgh, Pa.; Kentucky at Louisville; San Francisco at San Anselmo, Calif.

The Church has close association with 46 institutions in the United States of college grade. Among the more important are: Center College, Kentucky; Coe College, Iowa; Grove City College, Pennsylvania; Hamilton College, New York; Hanover College, Indiana; Hastings College, Nebraska; Huron College, South Dakota; J. C. Smith University, North Carolina; Lafayette College, Pennsylvania; Lincoln University, Pennsylvania; Macalester College, Minnesota; Maryville College, Tennessee; Occidental College, California; Park College, Missouri; Parsons College, Iowa; Trinity University, Texas; Washington and Jefferson, Pennsylvania; Wilson College, Pennsylvania; and Wooster College, Ohio.

The organization known as the Alliance of Reformed Churches throughout the World Holding the Presbyterian System expresses the common basis of fellowship among these Churches. The Alliance embraces 106 Churches, almost all the Churches throughout the world of the Presbyterian faith and order. The total communicant membership of these Churches is about 9,500,000, and, including baptized members and adherents, about 50,000,000, making the Presbyterian fellowship the largest Protestant body in the world under one form of government.

Presbyterian Church in the United States.—The Presbyterian Church in the United States, often spoken of as the Southern Presbyterian Church, was organized in Augusta, Ga., December 4, 1861. Forty-seven

Presbyteries withdrew from the Presbyterian Church in the United States of America and organized the Presbyterian Church in the Confederate States of America.

The causes which led to the withdrawal of these Presbyteries situated in the Southern States are fully set forth in an "address to the Churches of Christ throughout the earth" which was adopted by the first General Assembly at Augusta, Ga., in 1861.

The Presbyteries and Synods in the Confederate States renounced the jurisdiction of the Presbyterian Church in the United States of America because the General Assembly in session at Philadelphia in May, 1861, showed conclusively that if the Churches in the Southern States remained in the Northern Assembly, political questions would be obtruded on the Church courts and would be discussed with bitterness and rancor. It was believed that the religious as well as the secular interest of both sides would be more effectually promoted by a complete and lasting separation. So for the sake of peace, for Christian charity, for the honor of the Church and for the glory of God, the Church in the South was constrained to remove all occasion of offense by separation from the Church in the North and organize the Southern Presbyterian Church.

In 1864 the United Synod of the South (New School Presbyterian Church in the Confederate States) united with the Presbyterian Church in the Confederate States. In 1865 the name was changed to the Presbyterian Church in the United States. The Synod of Kentucky united in 1868 and the Synod of Missouri in 1874.

Several efforts have been made to unite the Presbyterian Church in the United States of America with the Southern Church, but they have not been successful. At the present time, negotiations are going on looking to uniting the United Presbyterian Church with it, but nothing definite has yet been accomplished.

The negroes in the South have been organized into four Presbyteries and these into the Snedecor Memorial Synod. It is the policy ultimately to organize a Negro Presbyterian Church with its own Assembly. At the present time they are a constituent part of the Presbyterian Church in the United States.

The doctrines of the Church are given in full in the Confession of Faith and the Larger and Shorter Catechisms. The Church is especially noted for its belief in the outstanding Calvinistic doctrines, such as the Inspiration of the Scriptures, the Deity of Christ, the Atonement, Regeneration, Repentance, Justification by Faith, Sanctification and the Resurrection of Jesus from the Dead. The emphasis placed upon these doctrines has served to mark it as a great witness-bearing Church.

The government of the Presbyterian Church is based upon three great principles, the government by elders, the parity of the ministry, and a system of courts. The people have always had the right to elect their own ministers, elders, and deacons.

The activities of the Church are in the hands of executive committees appointed by the General Assembly. The following outline of their work as reported to the General

Assembly in 1932 gives a brief statement of the work done for the past year:

The Assembly's Executive Committee of Home Missions in 1932 aided in whole or in part 603 missionaries in 1,002 Churches and stations. Home mission work is conducted also by the various Synods, Presbyteries, and by some individual Churches locally. The contribution of the entire Church for this work aggregated $736,456.

The foreign missionary work is under the care of the Executive Committee of Foreign Missions and is carried on in Africa, Brazil, China, Japan, Korea, and Mexico. The report for 1931 shows 51 stations and 984 outstations, occupied by 420 American missionaries and workers, and 3,643 trained native workers. There are 361 organized congregations with 51,820 communicants; 950 mission schools with 44,980 students; 22 American physicians, 22 American registered nurses, 36 native physicians, 273 native nurses with 75 native medical assistants, treated 298,001 patients in the hospitals and dispensaries in these six countries during the year. The contributions by the American Churches for the foreign work for the year amounted to $922,211.

The educational interests of the Presbyterian Church in the United States are represented by 4 theological seminaries, 1 training school for lay workers, 2 training schools for negroes, 15 colleges of higher grade, 1 affiliated college, and 10 junior colleges; 11 secondary schools, 9 mountain secondary schools; 9 mountain elementary schools; 2 Mexican mission schools; and 19 orphans' homes and schools. The total number of institutions is 84 with 925 faculty members and 12,242 students; buildings, 648, with property value of $22,599,725, and endowment of $11,544,648; books in libraries, 473,242. Contributions in 1932 for educational purposes amounted to $292,756.

The philanthropic work of the Church in 1932 included 19 orphanages with 1,855 children. The orphanages are owned and controlled by the Synods in whose territory they are located. They have a property value of $3,164,668 and endowments amounting to $923,961. The contributions for these orphanages in 1932 were $282,810.

The Executive Committee of Christian Education and Ministerial Relief aids young men and women in preparation for the ministry and mission service. In 1932 there were 513 young men and women candidates for the ministry and mission service. Of this number, 270 were aided in their preparation to the amount of $28,582 during the year. In the Department of Ministerial Relief, during 1932, 203 ministers, 278 widows, 47 orphans of deceased ministers, and 10 unordained missionaries were aided to the amount of $174,628. The endowment fund for ministerial relief amounts to $1,607,802. In addition to the earnings of this endowment fund the amount of $240,649 was contributed in 1932 for the work of Christian Education and Ministerial Relief. The Ministers' Annuity Fund has been indorsed by the General Assembly of the Church each year since 1924 and definite steps were taken in 1929 to put it in operation by 1931. On account of financial conditions this has been postponed indefinitely. All ministers who coöperate with this fund will be guaranteed a pension for life at retirement or should they become totally disabled prior to retirement age.

The Executive Committee of Publication and Religious Education issued, in 1929, 17,443,883 copies of Sabbath school and missionary literature; 51 field workers were engaged in Sabbath school extension and young people's work. The receipts from the Churches for these departments for 1929 were $79,593. The young people's societies, generally called Christian Endeavor Societies, numbered 2,647 with 66,922 members.

The Woman's Auxiliary of the Presbyterian Church in the United States was organized in 1912. In 1929 there were 2,379 societies with 144,884 members and the contributions were $1,610,218.

In 1922 the men of the Church were formally organized, with a secretary in charge. Organizations of men have since been effected throughout the Church, which have as their aim the deepening of the spiritual life, as well as the development and training of leaders in all departments of Church life and activity.

The Department of Stewardship sponsors the Presbyterian Progressive Program with its five objectives, the Presbyterian Foundation, the Every-Member Canvass, and Publicity.

In 1929 a Department of Country Church Work was set up with a full-time secretary.

The following statistics of ministers, Churches, and communicants, by Synods, were reported to the General Assembly in May, 1929:

	Ministers	Churches	Whole No. of Communicants
Synod of Alabama	117	214	21,609
Synod of Appalachia	129	175	22,984
Synod of Arkansas	87	116	14,682
Synod of Florida	114	136	21,221
Synod of Georgia	148	249	29,217
Synod of Kentucky	123	166	21,413
Synod of Louisiana	68	111	13,419
Synod of Mississippi	114	275	21,459
Synod of Missouri	91	139	17,232
Synod of North Carolina	334	540	72,271
Synod of Oklahoma	37	62	4,219
Synod of Snedecor Memorial	46	54	1,582
Synod of South Carolina	173	290	35,533
Synod of Tennessee	87	130	19,547
Synod of Texas	277	393	47,446
Synod of Virginia	323	436	64,279
Synod of West Virginia	74	110	16,544
Totals	2,342	3,596	444,657

United Presbyterian Church of North America.—The United Presbyterian Church of North America was formed by the union of the Associate Presbyterian and the Associate Reformed Presbyterian Churches consummated at Pittsburgh, Pa., May 26, 1858. These antecedent bodies were the American representatives of the Covenanter and Secession Churches of Scotland which found their original stock in the Presbyterian Church of Scotland.

Whatever was distinctive in the views and usages of the two branches of the Church, together with their colleges, seminaries, missionary enterprises, traditions, and records, became the inheritance of the United Presbyterian Church.

The United Presbyterian Church accepts the Westminster Confession of Faith and Catechisms as doctrinal standards, amending somewhat the chapters on the power of civil magistrates. In addition, by constitutional action consummated June 2, 1925, it adopted a Confessional Statement made up of 44 articles. This statement contains the substance of the Westminster symbols, together with certain present-day convictions of the Church. The most noteworthy modifications of the older creedal positions held by the Church are the restriction of divorce to marriage unfaithfulness (willful desertion no longer being recognized as a valid cause for divorce), the unequivocal avowal of universal infant salvation, the extension of sacramental privileges to all who have professed their faith in Christ and are leading a Christian life, the withdrawal of protest against secret, oath-bound societies, and the abandonment of the exclusive use of the Psalms in worship. The Church maintains its insistence on the plenary, verbal inspiration of Scripture as the rule of faith and practice and takes a strongly conservative stand on all the theological issues of the day.

Stress is placed on the old pillar doctrines of grace, wherein are affirmed the sufficiency and fullness of the provision God has made for the need of a fallen race, through the atoning work of Jesus Christ, the eternal and only-begotten Son, and the renewing and sanctifying power of the Holy Spirit. The Church teaches that the gospel contains a free, unlimited offer of salvation to all sinners alike. With regard to the social order, it is definitely asserted that a primary duty of the Church is to give positive witness that the Christian principles of justice and love should have full expression in all relationships whatsoever—personal, industrial, business, civic, national, and international.

The activities of the Church are conducted by boards under the authority of the General Assembly. These are the Boards of Foreign Missions, located in Philadelphia; American Missions, located in Pittsburgh; Education, located in Chicago; Publication and Sabbath School Work, located in Pittsburgh; Ministerial Pensions and Relief, located in Philadelphia; and the Women's Board, located in Pittsburgh. The Board of American Missions operates through three departments—Home Missions, Freedmen's Missions, and Church Erection. The disbursements of the three departments of the American Missions work for the year 1931 amounted to $558,375.

The educational work of the Church in the United States is represented by six colleges and one theological seminary: Westminster College, located in New Wilmington, Pa.; Monmouth College, in Monmouth, Ill; Muskingum College, in New Concord, Ohio; Tarkio College, in Tarkio, Mo.; Sterling College, in Sterling, Kans.; Knoxville College, in Knoxville, Tenn.;

and the Pittsburgh-Xenia Theological Seminary, located in Pittsburgh, Pa. Approximately three thousand students are in attendance in the seminary and in the several colleges of the Church. The value of property devoted to educational purposes is $4,459,369, and there are endowments amounting to $4,858,142.

The Board of Foreign Missions has for its foreign fields India, Egypt, the Sudan, and Ethiopia. The report for 1931 shows 501 congregations and mission stations; 240 organized Churches; 65,651 communicants; 349 Sunday schools, with 27,145 scholars; 374 schools of all grades, with 31,934 pupils, including 2 theological seminaries and 3 colleges, with 1,661 students; 32 hospitals and dispensaries, treating 159,333 patients.

Under the head of philanthropic institutions the report for 1931 shows one hospital, located in Pittsburgh, Pa., with 3,072 patients treated; an orphans' home, located near Pittsburgh, Pa., with 77 inmates; and a home for the aged, located in Pittsburgh, with 100 inmates. The property value of these three institutions is given at $1,320,000.

The young people's denominational organization is known as the Young People's Christian Union, which in 1931 had 1,043 societies, with a membership of 26,746, and contributed $49,531 for local expenses and for missionary purposes. The Sunday schools contributed for the same purposes $370,907.

1933

The 1932 statistics of the denomination show 13 Synods, 67 Presbyteries, 891 ministers, 874 congregations, and 178,177 communicants. The total contributions for the year amounted to $4,795,382.

The Cumberland Presbyterians.—As a result of the great revival which spread over Kentucky and Tennessee during the first decade of the nineteenth century congregations developed and new ones were formed more rapidly than they could be supplied with well-equipped and ordained ministers. To meet the demand the Cumberland (Ky.) Presbytery ordained and settled many pastors who fell below the educational standards of the Church. As a result of this policy the Cumberland Presbytery was dissolved by the Synod of Kentucky (1806) of the Presbyterian Church, U. S. A., and its offending ministers were prohibited from preaching. On February 4, 1810, Finis Ewing and Samuel King, two of the proscribed ministers, assisted by Samuel McAdow, reorganized the Cumberland Presbytery as an independent body at the home of McAdow, in Dickson County, Tenn. The revival continued to spread; and as the Cumberland ministers were much in sympathy with it, the new body grew rapidly. In 1813 the Cumberland Synod was formed with three Presbyteries. A Confession of Faith was adopted, based upon the Westminster Confession, but the doctrine of the decrees of election and reprobation were rejected. In 1842 Cumberland University was established at Lebanon, Tenn., with a theological department. Other schools were located at Waxahachie, Tex., Lincoln, Ill., Waynesburg, Pa., Marshall, Mo., and Decatur, Ill., indicating the territorial growth of the Church, and a publishing house was located at Nashville, Tenn. At the time of the reunion with the Presbyterian Church, U. S. A. (1906), the Cumberland body had twenty-six missionaries in the foreign field, besides seventeen sustained by the women's board. There were at that date 114 Presbyteries, 1,514 ordained ministers, 2,869 Churches, and 185,212 members. Their Church property was valued at $7,000,000.

The reunion with the parent body, while intended to embrace the entire Cumberland body, in reality produced a division in that Church. After much litigation most of the Cumberland property passed to the Presbyterian Church, U. S. A. The present Cumberland Presbyterian Church, though greatly handicapped through loss of property and the want of funds, is gradually reorganizing and increasing its forces.

The report for 1926 shows 8 stations occupied in China and among Chinese on the coast; 4 American missionaries and 22 native helpers; 9 organized Churches, with about 2,000 members; and 8 schools, with 1,400 pupils. The value of mission property in the foreign field is estimated at about $200,000, and the contributions for the year amounted to about $72,000.

The educational interests of the denomination are represented by Bethel College of the Cumberland Presbyterian Church and a theological seminary at McKenzie, Tenn. These had property valued at about $265,000 and endowment amounting to about $382,000.

There is at Bowling Green, Ky., an orphans' home and home for aged ministers and their widows, and also for missionaries. This in 1926 had 62 inmates and $16,048 was contributed for their support. The value of the property is estimated at $25,000.

There is a printing and publishing plant at Nashville, Tenn., valued at about $96,000.

By the U. S. Census figures of 1926, the Cumberland Presbyterian Church had ten Synods and a membership of 67,938. There were 27,791 members in Tennessee and 11,677 in Kentucky; 5,383 in Texas, and about the same number in Missouri, Arkansas, and Alabama.

Colored Cumberland Presbyterian Church.—Composed of the colored members of the Cumberland Presbyterian Church, set apart by the General Assembly in 1869. It has four Synods—Alabama, Tennessee, Kentucky, and Texas—and 13,077 members, about one-half of whom are in Alabama.

Associate Reformed Presbyterian Church.—The Associate Reformed Synod of the South was formed in 1822, withdrawing from the Associate Reformed Synod at the North. In 1858 the latter body merged in the United Presbyterian Church, and in 1913 the Southern body dropped the word "South" from its name and became the Associate Reformed Presbyterian Church.

This Church is thoroughly Calvinistic in doctrine. The Psalms are used exclusively in worship.

Bryson College, Fayetteville, Tenn., and Erskine College and Woman's College, at Due West, S. C., together with the Theological Seminary at Due West, S. C., are conducted by the denomination. Both home and foreign mission boards carry on missionary work, the foreign missions being in Mexico and India.

The membership, found largely in the Carolinas and Tennessee, numbers 20,410.

Reformed Presbyterian Synod.—A distinguishing characteristic of this body is that its members refuse to hold public office or to vote until there is "a constitutional recognition of God as the source of all power; of Jesus Christ as the Ruler of Nations, and of the Holy Scriptures as the supreme rule." Close communion is the rule, and only the metrical version of the Psalms is used in praise. Instrumental music is not allowed in worship, and membership in secret societies is forbidden.

The body owns Geneva College, at Beaver Falls, Pa., and a theological seminary at Pittsburgh. Home mission work is conducted among the Indians of Oklahoma, the negroes of Alabama, and the Jews of Philadelphia. Foreign missions are sustained in China, Syria, Asia Minor, and Cyprus. In 1926 collections for foreign mission work amounted to $5.22 per member, which stands at the head of the list of per capita giving by any denomination for foreign missions. Membership, 7,166, largest in Pennsylvania and Kansas.

Reformed Presbyterian Church, General Synod.—Similar in doctrinal position and practice to the preceding body, except that it allows its members to decide for themselves as to their duties of citizenship. The body has a college and theological seminary at Cedarville, Ohio. Membership, 1,929.

Associate Presbyterian Church.—At the time of the union of the Associate Synod and the Associate Reformed Synod, forming the United Presbyterian Church (see above), eleven ministers refused to enter the union and continued the Associate Presbyterian Church. Membership, 329.

PROTESTANT EPISCOPAL CHURCH

"This Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship." So says the Preface to the Book of Common Prayer.

In the year 1607 the Church of England was formally planted in the American colonies through the Jamestown Settlement. For more than a century and a half the Colonial Church was technically under the direction of the Bishop of London and was supported in various ways by the Mother Church, especially through the agency of the Society for the Propagation of the Gospel.

After the Revolutionary War the Church was in a badly demoralized condition. In New England it had been unwelcome from the beginning by reason of Puritan prejudices. It had suffered heavily in the central States because New York, New Jersey, and Pennsylvania had been the chief fields of military operations. And in the South, where it had been the established Church, its property depended on the enactments of the British government which had been repudiated by the United States and the Church was in a condition of incipient bankruptcy. In spite of the fact that most of the leading patriots were identified with the Colonial Church, it bore the stigma of British parentage and was in large measure an object of suspicion. Also it was a Church built around the historic episcopate and yet possessed not a single bishop.

Efforts in various States were quickly undertaken to remedy the situation. While the war was still in progress, a meeting of clergy and laity in Maryland had presented a petition to the General Assembly of that colony asking permission for the several parishes to operate on their own initiative. To receive such recognition, it was necessary that a corporate title of some sort should be appended to the document and the name "Protestant Episcopal Church" was tentatively adopted to indicate its non-Roman character in the prevailing Roman Catholic atmosphere of Maryland and at the same time to specify its episcopal character in distinction from the separated Puritan congregations. When, a few years later, the Constitution of the Church was drawn up, this title was already known in law in Maryland and was therefore taken over into the nomenclature of the whole Church.

Connecticut was the prime mover for the securing of a bishop. In 1783 the clergy in that State held a meeting in the home of one of their number and chose the Rev. Samuel Seabury as their prospective bishop. He was instructed to proceed to England for consecration, and in the event of insurmountable difficulties there he was to present his credentials to the non-juring bishops of Scotland. English law provided that a bishop, before being consecrated, must subscribe to an oath of allegiance to the crown and this, of course, Seabury was unable to do. Only a formal act of Parliament could solve the problem and the English Parliament was not yet ready to make such concessions to one of its recently rebellious colonies. After waiting for more than a year, Seabury went to Scotland and was there consecrated in the city of Aberdeen, November 14, 1784. He returned as the first duly consecrated bishop, of any kind, exercising jurisdiction in the United States. Within the next two years New York and Pennsylvania elected their bishops. By that time the English Parliament had made the needed exception to its rulings and these two men were consecrated by the Archbishop of Canterbury on February 4, 1787. Thereafter the Church was fully qualified to perpetuate its own corporate life.

It was in Philadelphia in 1789 that the Constitution of the Church was adopted, the Prayer Book revised for American use, and the Episcopal Church was formally launched on its career. For the next twenty-two years it was a hard struggle. Then real progress began in 1811 when Bishop Hobart was consecrated for New York and Bishop Griswold for New England, followed soon after by Bishop Moore for Virginia and Bishop Chase for Ohio and later for Illinois. The aggressive leadership of these four men was nothing short of amazing. Under God, they laid foundations on which the Church is still building.

The next important date is 1835, when the policy was adopted that the Church itself is a missionary society and that every baptized member is a missionary by virtue of his baptism. The result was a program of steady expansion which came to a pause only with the outbreak of the Civil War. During the four years of conflict (1861-65) everything was in a state of uncertainty. The Southern dioceses functioned independently of those in the North, and it was a question as to whether the outcome would be two separated bodies. But wisdom prevailed in the North, where the division was accepted only as a superficial necessity. At the war-time General Convention, held in New York in 1862, the roll call included all of the Southern dioceses just as in the pre-war days. Thus the atmosphere was reasonably clear for the first post-war Convention in the fall of 1865 when several Southern dioceses responded and a schism was avoided.

Only one incident occurred in the next forty years to mar the reunited progress of the Episcopal Church. It was a repercussion from a controversy originating in England and revolving around the issues created by the Oxford Movement. Differences touching ritual and "churchmanship" were exaggerated to unwarranted proportions and finally a split occurred in 1873, when a small group withdrew to establish the Reformed Episcopal Church.

About this time Phillips Brooks came into prominence and was soon recognized as the greatest preacher of his day. For many years his preaching both in Philadelphia and in Boston attracted the attention of the whole English-speaking world. He died, an international figure, in 1893, shortly after being elevated to the bishopric of Massachusetts.

The vigorous movement for Church unity which claims the interest of all Christendom to-day found its inception in the General Convention of 1886 held in the city of Chicago. A basic platform for the reuniting of separated Christian bodies was put forth by that Convention and was subsequently approved by the Lambeth Conference (an assembly of all the bishops of the Anglican Communion, meeting in London once in ten years at the call of the Archbishop of Canterbury). It was known as the Chicago-Lambeth Quadrilateral. Friendly representations began to be exchanged between various denominational groups and the pendulum of sentiment gradually went into reverse swing from disintegration toward reconsolidation. In 1910 another General Convention, meeting in Cincinnati, appointed a commission to arrange for a World Conference on Faith and Order to which representatives of every Christian communion should be invited, the preparations being financed by an initial gift of one hundred thousand dollars. That conference was held under the presidency of Bishop Brent at Lausanne, Switzerland, in the summer of 1927. A continuation committee is now carrying the movement forward in all parts of the Christian world.

With the growth of the country and the corresponding growth of the Church, activities were multiplied to such a point that the old organization was found to be inadequate to meet the intricate demands. Consequently in 1919 a National Council was authorized, with a presiding bishop at its head, through which the various departments of the Church's work might be properly coördinated. The membership of this Council consists of twenty-four clerical and lay persons, sixteen elected by General Convention, and of the other eight, one from each Province by vote of the Provincial Synods. The Council functions through seven departments, grouped into two divisions, each under a vice president. The departments are as follows: Foreign Missions, Domestic Missions, Religious Education, Social Service, Publicity, Finance, and Field. The women of the Church are organized into a Woman's Auxiliary to the National Council, designed to stand in support of all these several activities.

The unit of the Church is the diocese, presided over by its own bishop, who also has his diocesan council to coordinate with the National Council. Once each year there is held a Diocesan Convention which is the legislative body of the diocese, made up of clerical and lay representatives from the parishes within the diocese. Rectors conduct the affairs of local parishes with the assistance of vestries which are elected by the annual Parish Meeting. These diocesan and parochial bodies must act in conformity with the canons of the General Convention, the main legislative body of the whole Church, which meets every three years. The General Convention is composed of two houses—the House of Bishops, including all bishops by virtue of their office; and the House of Clerical and Lay Deputies, made up of clergy and laymen elected from the different dioceses. The National Council is the executive agency for carrying out the will of the General Convention.

The country is also divided into eight Provinces. Each year there is held a Provincial Synod, with delegates from each of the constituent dioceses. The Synods have no legislative power, but serve as clearing houses for discussion and recommendation of policy touching their more local spheres of interest.

Missionary work is carried on in all of the territorial and insular possessions of the United States, as well as in China, Japan, Mexico, Brazil, Cuba, Haiti, and Liberia. Work among American negroes is conducted through the "American Church Institute for Negroes," subsidiary to the Department of Missions, which operates ten negro schools in the Southern States. Work among the American Indians has always been a strong feature in the Episcopal Church, and recently a notable movement has been projected among seafaring men through the Seamen's Church Institute, which is now established in a dozen or more seaports around the country.

The Episcopal Church stands for historic Christianity, tracing its lineage through its Apostolic Succession to the commission given by our Lord himself. It stands for Catholic principles in its ministry, doctrine, and worship—Catholic but not Roman. Its position rests upon the four foundation stones of the Chicago-Lambeth Quadrilateral—namely, the Historic Episcopate, the Holy Scriptures, the Nicene Creed, and the two major Sacraments.

Its official formulary and standard of worship is the Book of Common Prayer.

As reported in the year 1930 the statistics of the Episcopal Church are as follows: Dioceses and missionary districts, 106; clergy, including 150 bishops, 6,323; candidates and postulants for holy orders, 982; lay readers, 4,102; baptized persons, 1,957,034; communicants, 1,312,004; Church school members, 559,986; total contributions, $44,241,238.28; annual missionary budget, $4,225,000.

In New York State there are 351,276 members; in Pennsylvania, 177,797; in Massachusetts, 159,344; in New Jersey, 133,992; in Maryland, 93,217; in Ohio, 63,234; in Illinois, 72,831; in California, 71,854; in Virginia, 56,797; in Florida, 24,769; in Louisiana, 17,383; in Texas, 34,914.

Fifteen theological schools are maintained by the Episcopal Church, the oldest and largest being the General Theological Seminary in New York. There are five Church colleges, strictly speaking (Hobart, Trinity, St. Stephen's, University of the South, and Kenyon), besides a number of others closely associated with the Church like Columbia University and the University of Pennsylvania. There are four weekly Church papers (the *Living Church,* the *Churchman,* the *Southern Churchman,* and the *Witness*); also the monthly missionary magazine published by the National Council called the *Spirit of Missions.*

The Cathedral of St. John the Divine, now under construction in New York City, is to be the third largest cathedral in the world. Scarcely second in importance is the National Cathedral at Washington, also in course of construction, which is already spoken of as the Westminster Abbey of America.

Headquarters of the Church are located at 281 Fourth Avenue, New York. The presiding bishop is the Most Rev. James De Wolf Perry, D.D. The assistant to the presiding bishop is the Rt. Rev. Hugh L. Burleson, D.D.

The **Reformed Episcopal Church** was organized in New York City December 2, 1873, with eight clergymen, including one bishop, and twenty laymen. The bishop was George David Cummins, who had been assistant bishop of the diocese of Kentucky until in November of that year, when he withdrew from the Church. Bishop Cummins became the first bishop of the new Church; but the Rev. Charles Edward Cheney, of Chicago, was elected bishop of the West and was consecrated by Bishop Cummins. The immediate occasion for the separation was the participation of Bishop Cummins in a union sacramental service in New York, and the criticism to which he was subjected in his Church.

In doctrine and organization the Reformed Episcopal Church is similar to the parent body, except that it rejects the doctrine that the Lord's table is an altar on which the oblation of the body and blood of Christ is offered anew to the Father; that the presence of Christ in the Lord's Supper is a presence in the elements of bread and wine; and that regeneration is inseparably connected with baptism. It rejects also the doctrine that Christian ministers are priests in any other sense than that in which all other believers are a "royal priesthood." Members are received from other Churches on letters of dismissal, and clergymen, duly ordained in other communions, are not reordained on entering its ranks.

The body conducts foreign mission work in India and operates a theological seminary at Philadelphia.

Membership in 1926, 8,651, largest in Pennsylvania and South Carolina.

REFORMED BODIES

THE Churches, aside from the Lutheran, that were the direct outcome of the Protestant Reformation, trace their ecclesiastical origin to republican Switzerland, and those leaders in the cause of representative government, Zwingli, Calvin, and Melanchthon. Of these the Swiss, Dutch, and many German Churches came to be known as Reformed; the Scotch and English as Presbyterian; and the French as Huguenot; while those in Bohemia and Hungary preserved their national names.

In the early colonization of America, Dutch and Germans, as well as Scotch and English, were prominent, and as a result there are 4 Reformed Churches—2 tracing their origin to Holland, 1 to the German Palatinate, and 1 to Hungary. The first Church in New Amsterdam was organized by the Dutch in 1628, and for a considerable time the Hollanders were practically limited to New Netherland. Somewhat later a German colony, driven from the Palatinate by the ruthless persecution of Louis XIV, settled in upper New York and Pennsylvania, and as it grew spread westward. Another Dutch immigration, which established its headquarters in Michigan, identified itself with the New York branch, but afterwards a minor part formed its own ecclesiastical organization. The New York branch, known at first as the "Reformed Dutch Church," later adopted the title "Reformed Church in America"; similarly, the German Reformed Church became in 1867 the Reformed Church in the United States. The third body is known as the Christian Reformed Church; while a fourth is styled the Free Magyar Reformed Church in America.

In its earlier history each body clung to its ancestral language, a practice which not infrequently checked a natural growth, although it had the advantage of giving to the newcomers a congenial Church life, to which is largely due the fact that these communities have grown up loyal to the best interests both of their mother Church and of their new country. As conditions changed, the use of English was accepted, and the older Churches blended with the general interests of the community.

In their doctrine, polity, and general public life, the Reformed Churches remain conservative. New ideas, simply because novel, have not had ready acceptance; yet new forms of organization, such as the various societies for young people and similar enterprises, have found a cordial welcome. In interdenominational relations they have always been friendly, are members of the Alliance of Reformed Churches, and, excepting the Christian Reformed Church, of the Federal Council of the Churches of Christ in America, and early inaugurated foreign mission work. They have stood for high standards in education and scholarship and have furnished many men prominent in public life.

In doctrine they are generally Calvinistic. Their Heidelberg Catechism emphasizes the general comfort of redemption in Christ, while the Westminster Catechism teaches the same and emphasizes the sovereignty of God. The polity is synod-presbyterian, differing from that of the Presbyterian Churches only in the names of Church offices and some other details. They have a consistory instead of a session, a classis instead of a presbytery, and a general synod instead of a general assembly.

Reformed Church in the United States (German Reformed).—The first synod of the German Reformed Church met at Lancaster, Pa., April 27, 1793, and reported 178 congregations and 15,000 communicants. Of the congregations at least 55 had no ministers. The Churches were scattered through New York, Northern New Jersey, Pennsylvania, Maryland, and Virginia, with several congregations west of the Alleghenies. With the development of the Protestant Episcopal Church some congregations joined that body, and others joined in the organization of the United Brethren Church.

During the revival period early in the last century two opposing parties developed—the liberal and the conservative. Also the younger element preferred to use the English language in Church services, while the older element preferred the German. A number of Churches withdrew and formed a separate synod, but returned in 1837.

The three hundredth anniversary of the formation and adoption of the Heidelberg Catechism was celebrated by the Reformed Church in 1863 by the union of the two synods in a General Synod. With the organization of the General Synod began the rapid extension of the work of home missions; the German work in the West rapidly assumed unexpected proportions, and the English-speaking portion increased also; as a result, separate district synods and specific classes were organized—the latest being the addition of two Hungarian classes, Eastern and Western. These had formerly been a part of the denomination known as the "Hungarian Reformed Church in America," which until the World War had general supervision and financial aid from the General Convention of the Reformed Church of Hungary. After a series of conferences, beginning in 1920 and culminating in 1924 in the "Tiffin Agreement," the mother Church, through its official delegates, formally transferred the Hungarian Reformed Churches in America to the jurisdiction of the Reformed Church in the United States. A few of the Churches, however, would not accept the terms of the agreement and organized a new denomination under the name, "Free Magyar Reformed Church in America"; others became independent.

In 1926 the Home Mission Board of the Church had 265 workers employed in the cities of the United States, expending $481,698 on these activities. The Foreign Mission Board carries on work in Japan, China, and Mesopotamia, raising for this purpose $516,148. The Church has 12 educational institutions of higher grade, including 3 theological seminaries, and 5 orphanages.

Church membership in 1926 was 361,286. There were 215,751 members in Pennsylvania, and 60,600 in Ohio.

Reformed Church in America (Dutch Reformed).—In 1609 a small ship of the Dutch East India Company, commanded by an Englishman, Henry Hudson, entered what is now New York Bay and sailed up the river which bears the name of its discoverer. Five years later a trading post was established by the same company on Manhattan Island, and in 1623 some agricultural colonists from the Netherlands were settled there.

These early settlers brought with them the Bible and the Heidelberg Catechism, and although no minister accompanied them, the people regularly assembled for worship under the leadership of two godly laymen. In 1628 the first minister of the Reformed Church, the Rev. Jonas Michaelius, arrived in the colony and in the summer of that year formally organized a Church which has continued its existence to the present time and is one of the strong religious organizations of New York City. There is reason for believing that it is the oldest Protestant Church on the American continent.

Beginning in 1664, when New Amsterdam surrendered to a superior English force, negotiations for the possession of the colony continued for several years. It ultimately passed to English control, and its name was changed to

New York. This fact did not affect the rights of the Reformed Church; for under the new government it retained all its former privileges.

With the new government came, however, English-speaking people who desired to have worship in their own language. These were provided by the chaplain of the British forces and, since there was no church building for the newcomers, they were freely given the use of the Reformed Church building, known as the Church in the Fort. After the Hollanders had ended their morning worship, the service of the Church of England was read to the governor and the garrison. This arrangement continued for more than thirty years.

Reformed Churches were organized in 1642 at Albany, in 1654 at Flatbush, Long Island, and in 1660 at Brooklyn, Harlem, and Bergen. Many others were afterwards established along the Hudson River and in the Mohawk Valley, as well as in New Jersey and Pennsylvania. By 1771 the total number of Reformed Churches in America was seventy. Up to 1772 these Churches had been subject to the control of the ecclesiastical authorities in Holland; but in that year this connection was severed and the American Church was henceforth independent and self-governing.

From its beginnings near the Atlantic seaboard the Reformed Church in America gradually extended the scope of its operations into the Middle West, and in latter years into the far West. It has at the present time about seven hundred and fifty organized Churches in the United States.

The Reformed Church has always been noted for the service it renders along missionary, educational, and benevolent lines. Its foreign mission work is centered in China, India, Japan, Arabia, and Mesopotamia. In domestic or home missions this Church, in addition to the establishment of Churches in new communities and their assistance until they are strong enough to stand alone, maintains missions among Italians, Hungarians, mountaineers, American Indians, Japanese in America, and Mexicans in Mexico.

In its educational work this Church maintains theological seminaries at New Brunswick, N. J., and Holland, Mich, two colleges—Hope College at Holland, Mich., and Central College, at Pella, Iowa; academies at Orange City, Iowa, German Valley, Ill., and Cedar Grove, Wis.; besides schools on several of its foreign mission fields and in America among Indians, mountaineers, and negroes.

Number of communicant members, from the statistics for 1928-29, 159,662. There are five particular synods, three in the East—New York, New Brunswick, and Albany—and two in the West—Chicago and Iowa. Financial reports: For denominational purposes, $1,291,576; other objects, $178,990; congregational, $4,146,809.

Free Magyar Reformed Church in America. —A Hungarian Reformed Church was organized in New York in 1904, under the supervision of the Reformed Church in Hungary. During the World War connection with the mother Church was interrupted. By the "Tiffin Agreement," made at Tiffin, Ohio, the classes of the Hungarian Reformed Church in America were transferred to the Reformed Church in the United States. Three Churches, however, did not accept the Tiffin Agreement, and these, with four newly formed Churches, founded the Free Magyar Reformed Church in America in 1924.

In government the Church occupies a middle position between the Presbyterian and the Episcopal systems, the episcopate being upheld along with the synodical principle.

The body had 11 Churches and 3,992 members in 1926.

Christian Reformed Church.—Calvinists, driven in 1847 by religious persecution and economic distress from the Netherlands to the wilds of Western Michigan, had, in 1850, ecclesiastically organized as Classis Holland, united with the Reformed Dutch Church. But a desire to continue their ecclesiastical traditions unhampered, fed by disquieting rumors about the denomination into which the union had taken them, prompted some of these settlers, in 1857, to withdraw and to form an independent denomination.

Its first twenty-five years proved difficult. Yet there was growth through the accession of previously independent congregations of Dutch nationality and Reformed persuasion. A periodical in the Dutch language was begun, as also the training of prospective ministers.

Antimasonic agitation in the Reformed Dutch Church brought a change in 1882. It led to the transition of antimasonic congregations and individuals, and to the transfer of the preference of the Churches in the Netherlands to the Christian Reformed Church. Also, in 1890, a union was effected with Churches in New York and New Jersey, since 1822 separated from the Reformed Dutch Church. Till 1916, when immigration was restricted, the Christian Reformed Church increased by about 2,000 souls every year.

In this period the process of Americanization gave rise to English-speaking Churches and a periodical in that language. German-speaking Churches arose, and missions were established to the Navajo and Zuni Indians, and to the Jews. Later, mission work was begun in Jukao, China. The discussions accompanying the establishment of these missions, as also about Church comity, ministerial training, Christian primary schools, labor unions, and the care of tubercular and psychopathic patients, illustrate the attention to principle that characterizes the denomination, and led to the establishment and maintenance of schools and hospitals by private initiative. They manifest the influence of the contemporaneous revival of Calvinism in the Netherlands. Since 1916, the Church has successfully defended its Reformed heritage against Premillennialism, Liberalism, and a denial of God's common grace, though not without numerical losses.

The denomination has its own publishing house, a college with a teaching staff of 25 and an enrollment of 350, and a seminary with six instructors and 50 students—all in Grand Rapids, Mich. In 1928 it numbered 107,823 souls, 51,821 communicants, 22,534 families, 263 congregations, and 216 ministers in charge of Churches. Creed: The Belgic Confession, Heidelberg Catechism, Canons of Dortrecht.

RIVER BRETHREN

A COMPANY of Mennonite immigrants settled near the Susquehanna in Pennsylvania in 1752. Brotherhoods, or Churches, came to be organized among them, and the "Brotherhood Down by the River," regarded as the parent body, probably gave rise to the name River Brethren. In 1843 the Brotherhood in York County separated and are known as **Old Order or Yorker Brethren.** In 1853 another separation took the name of **United Zion's Children.** In 1862, because of their doctrine of nonresistance, and in order to be exempt from military service, the main body had to take a name, and the name **Brethren in Christ** was adopted.

The bodies practice trine immersion, the washing of feet, and refrain from membership in secret societies. The Brethren in Christ carry on both home and foreign missions and maintain educational institutions at Grantham, Pa., Upland, Calif., and Thomas, Okla.

The Brethren in Christ have 4,320 members; the Old Order, or Yorker, 472; and the United Zion's Children have 905.

ROMAN CATHOLIC CHURCH

THE Holy Catholic Apostolic Roman Church, commonly known as the "Catholic Church," recognizes the Bishop of Rome as Pope, the Vicar of Christ on earth, and the Visible Head of the Church. It dates its origin from the selection by Jesus Christ of the Apostle Peter as "chief of the Apostles," and it traces its history through his successors in the bishopric of Rome. . . .

The first Catholic congregation in the territory now constituting the United States was founded at St. Augustine, Fla., in 1565, although Catholic services had been held on the soil of Florida long before that date, and from that point many companies of missionaries went along the coast, particularly toward the north, and labored among the Indians. . . .

Missionaries connected with Coronado's exploring expedition in 1540 preached among the Indians of New Mexico, but they soon perished. After the founding of Santa Fe, the second oldest town in the United States, missionary work was more successful, and many tribes of Indians accepted the Catholic faith. On the Pacific Coast Franciscans accompanied the expeditions to California about 1600, and on the Atlantic Coast French priests held worship on Neutral Island, on the coast of Maine, in 1609, and three years later on Mount Desert Island. Jesuit missions, begun on the upper Kennebec in 1646, were more successful and permanent, many Indian converts being among their fruits. In 1665 Catholics sought to convert the Onondagas and other tribes in New York, while similar attempts among the Indians on the Great Lakes had been made as early as 1641.

The history of the Catholic Church among the English colonists began with the immigration of English and Irish Catholics to Maryland in 1634 and the founding of the town of St. Marys in that year. . . . The Roman Catholic missionaries in Maryland and the other English colonies were under the jurisdiction of ecclesiastical superiors in England, although this was based on common law rather than on any formal document. The first authoritative act dates from 1757, when Bishop Petre, vicar apostolic of London, was given jurisdiction for six years over all the colonies and islands in America subject to the British Empire. . . .

Catholics, almost to a man, took sides with the colonists in the War of the Revolution. Among the signers either of the Articles of Confederation, the Declaration of Independence, or the Constitution, were three Catholics—Thomas Fitzsimmons, Daniel Carroll, and Charles Carroll of Carrollton. . . .

Following the war religious liberty was not established by all the colonies at once, but the recommendation of the Continental Congress in 1774, "that all former differences about religion or politics . . . from henceforth cease and be forever buried in oblivion," had its effect, and some of the colonies promptly removed the existing restrictions on the Catholics, admitting members of that Church to all rights of citizenship. Religious equality, however, became universal and complete only after the Philadelphia Convention of 1787, in which the present Constitution of the United States was adopted. During the discussion of the Constitution a memorial was presented by the Rev. John

Carroll, recently appointed (1784) superior of the missions in the United States, which undoubtedly contributed to the adoption of the provision of the sixth article which abolishes religious tests as a qualification for any office or public trust, and of that portion of the first amendment which says: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

The Revolutionary War left the Catholic Church in America without any immediate hierarchical superior. The vicar apostolic of London held no intercourse with the Church in America and refused to exercise jurisdiction in the United States. The Maryland clergy took steps to secure their property and maintain some kind of discipline, and application was made to Rome for the appointment of a superior with power to administer confirmation and with other privileges not strictly of the episcopal order. At that time Franklin represented the United States in Paris, and French influence was brought to bear to secure a Frenchman as ecclesiastical superior in the colonies, with a view to making the Church a dependency of the Church of France. The matter was referred to the Continental Congress, which announced that it had no power or jurisdiction in the case, those "being reserved to the several States individually." After considerable investigation and delay the Propaganda proposed the name of John Carroll as the superior or prefect apostolic of the Church in the thirteen original States, with the power to administer confirmation. This nomination was confirmed and was followed by a decree making the Church in the United States a distinct body from that in England.

In the early history of the Church two men stand out preëminently as leaders: Archbishop Carroll, of Baltimore, and Archbishop Hughes, of New York. Their influence, however, was not confined to distinctively Church matters; the former was one of a committee sent to Canada in 1776 by the Continental Congress, in order to induce the Canadian Catholics to join the Revolutionary forces; while the latter was sent by President Lincoln as an envoy to France and Spain during the Civil War and succeeded in materially checking the movement in Europe in favor of the Confederacy.

The growth of the Church is indicated by the increase in its membership, the development of its dioceses, and its councils.

In 1807 about 80 Churches and a Catholic population of 150,000 were reported. Since that date a number of estimates have been made by different historians, some of them differing very widely. Thus, Prof. A. J. Schemm gives the total Roman Catholic population in 1860 as 4,500,000, while John Gilmary Shea estimates it at 3,000,000. According to the census report of 1890 the number of communicants or members, not including those under 9 years of age, was 6,231,417.

The first diocese was that of Baltimore, erected in 1789, followed by New Orleans in 1793. In 1808 Baltimore was made an archdiocese, and the dioceses of Boston, New York, and Philadelphia were erected. Others followed: Charleston, S. C., 1820; Cincinnati and Richmond, 1821; St. Louis, 1826; Mobile, 1829; Detroit, 1833; Indianapolis, 1834; Dubuque, Nashville, and Natchez, 1837; Chicago, Hartford, Little Rock, Milwaukee, and Pittsburgh, 1843; Oregon City, 1846. In 1847 St. Louis in turn became an archdiocese, and three years later Cincinnati, New York, New Orleans, and Oregon City were elevated into provinces, while other dioceses were formed—Albany, Buffalo, Cleveland, and Galveston in 1847; and St. Paul, Santa Fe, Monterey, and Los Angeles, Nesqually (Seattle), Savannah, and Wheeling in 1850. In 1853 San Francisco was established as an archdiocese, and in 1875 the dioceses of Philadelphia, Santa Fe, Boston, and Milwaukee became archdioceses. Among other archdioceses formed have been those of Chicago in 1880, St. Paul in 1888, and Dubuque in 1893.

Three plenary or national councils have been held in Baltimore, in 1852, in 1866, and in 1884. Other items of interest are the promotion to the cardinalate of Archbishop McCloskey, of New York, in 1875, and of Archbishop Gibbons, of Baltimore, in 1886. The Catholic University of America was founded at Washington, D. C., by the decree of the Third Plenary Council of Baltimore (1884). The apostolic delegation was established at Washington, in 1893.

The doctrines of the Roman Catholic Church are found in that deposit of faith given to it by Christ and through his apostles. That deposit of faith is sustained by Holy Scripture and by tradition. These doctrines are both safe-guarded and defined by the Pope when he speaks *"ex cathedra,"* or as Head of the Church, and specifically declares he speaks as such and on a matter of Christian faith and morals. Such definitions by the Holy Father neither constitute nor establish new doctrines, but are official statements that the particular doctrine was revealed by God and is contained in the "Depositum Fidei," or Sacred Depository of Faith.

The Apostles' Creed, the Nicene Creed, and the Athanasian Creed are regarded as containing essential truths accepted by the Church. A general formula of doctrine is presented in the "profession of faith," to which assent must be given by those who join the Church. It includes the rejection of all such doctrines as have been declared by the Church to be wrong, a promise of obedience to the authority of the Church in matters of faith, and acceptance of the following statement of belief:

One only God, in three divine Persons, distinct from, and equal to, each other—that is to say, the Father, the Son, and the Holy Ghost.

The Catholic doctrine of the Incarnation, Passion, Death, and Resurrection of our Lord Jesus Christ; and the personal union of the two Natures, the divine and the human; the divine maternity of the most holy Mary, together with her most spotless virginity.

The true, real, and substantial presence of the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ, in the most holy Sacrament of the Eucharist.

The seven sacraments instituted by Jesus Christ for the salvation of mankind; that is to say: Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, Matrimony.

Purgatory, the resurrection of the dead, everlasting life,

> The primacy, not only of honor, but also of jurisdiction, of the Roman Pontiff, successor to St. Peter, Prince of the Apostles, Vicar of Jesus Christ; the veneration of the saints and of their images; the authority of the apostolic and ecclesiastical traditions, and of the Holy Scriptures, which we must interpret, and understand, only in the sense which our holy mother the Catholic Church has held, and does hold; and everything else that has been defined, and declared by the sacred Canons, and by the general councils, and particularly by the Holy Council of Trent, and delivered, defined, and declared by the General Council of the Vatican, especially concerning the primacy of the Roman Pontiff and his infallible teaching authority.

The sacrament of baptism is administered to infants or adults by the pouring of water and the pronouncement of the proper words and "cleanses from original sin." Baptism is the condition for membership in the Roman Catholic Church, whether that sacrament is received in infancy or in adult years. At the time of baptism the name of the person is officially registered as a Catholic and is so retained unless by formal act he renounces such membership. Confirmation is the sacrament through which "the Holy Spirit is received" by the laying on of hands of the bishop and the anointing with the holy chrism in the form of a cross. The Eucharist is "the sacrament which contains the Body and Blood, Soul and Divinity, of the Lord Jesus Christ, under the appearance of bread and wine." It is usually to be received fasting and is given to the laity only in the form of bread. Penance is a sacrament in which the sins committed after baptism are forgiven. Extreme Unction is a sacrament in which the sick who are in danger of death receive spiritual succor by the anointing with holy oil and the prayers of the priest. The sacrament of Orders, or Holy Orders, is that by which bishops, priests, and other ministers of the Church are ordained and receive power and grace to perform their sacred duties. The sacrament of Matrimony is the sacrament which unites a Christian man and woman in lawful marriage, and such marriage "cannot be dissolved by any human power."

The chief commandments of the Church are: To hear Mass on Sundays and holy days of obligation; to fast and abstain on the days appointed; to confess at least once a year; to receive the Holy Eucharist during Easter time; to contribute toward the support of pastors; and to observe the regulations in regard to marriage.

The organization of the Roman Catholic Church centers in the Bishop of Rome as Pope, and his authority is supreme in matters of faith and in the conduct of the affairs of the Church. Next to the Pope is the College of Cardinals, who act as his advisers and as heads or members of various commissions called congregations, which are charged with the general administration of the Church. These never exceed 70 in number and are of three orders—cardinal deacons, cardinal priests, and cardinal bishops. These terms do not indicate their jurisdictional standing, but only their position in the cardinalate. With few exceptions the cardinal priests are archbishops or bishops, and the cardinal deacons are generally priests. In case of the death of the Pope the cardinals elect his successor, authority meanwhile being vested in the body of cardinals. Most of the cardinals reside in Rome, and their active duties are chiefly in connection with the various congregations which have the care of the different departments of Church activity.

The Roman Curia is constituted of certain congregations, departments, tribunals, and offices, as follows: Congregation of the Holy Office, Consistorial Congregation, Congregation of the Sacraments, Congregation of the Council, Congregation of the Affairs of Religious, Congregation of Sacred Rites, Congregation of Ceremonies, Congregation of Seminaries and Universities, Congregation for the Propagation of the Faith, Congregation for Extraordinary Ecclesiastical Affairs, Congregation for the Oriental Church, the Sacred Penitentiary, the Sacred Roman Rota, and the Apostolic Segnatura. The offices of the Roman Curia are the following: Cancellaria, Dataria, Secretariate of State, and others.

The organization of the Church in the United States includes an Apostolic Delegate, 15 archbishops, of whom 4 are cardinals, 99 bishops, and 25,000 priests. The special province of the apostolic delegate is the settling of difficulties that may arise in the conduct of the dioceses. An archbishop has the care of his archdiocese and has precedence and a certain limited competence in his province. There are 15 provinces. Within each diocese authority is vested in the bishop, although appeal may be made to the apostolic delegate, and in the last resort to one of the congregations in Rome. In addition to the bishop the organization of a diocese includes a vicar general, who, under certain conditions, acts as the bishop's representative; a chancellor or secretary; a council of consultors, usually 6 in number, 3 of whom are nominated by the bishop and 3 by the clergy of the diocese; and different boards of examination and superintendence. Special appointments are also made of persons to conduct specific departments of the diocesan work.

In the parish the pastor is in charge, subject to the bishop; he alone has authority to administer the sacraments, though he has the assistance of other priests as may be needed. Appointment to a parish rests with the bishop or archbishop.

Appointment to a bishopric rests with the Holy See at Rome, but names are recommended by the hierarchy in this country. The bishops of each province send every two years to the Holy See the names of priests suitable for the office. When a vacancy occurs they may individually make suggestions as to the best one for the See. The appointment is made by the consistorial congregation and approved by the Pope. Within three months of his appointment the bishop elect is consecrated by an archbishop or bishop assisted by two other bishops.

The clergy are all who are tonsured. The orders of the clergy consist of those in minor orders, and of subdeacons, deacons, and priests. Candidates for orders, living and studying in divinity schools, are termed "seminarians." There are two recognized divinity schools—the preparatory seminary and the grand seminary. On taking the vow of chastity a seminarian is ordained by the bishop as subdeacon, and after a time of service, if approved, as deacon, and then as priest. The priest has the privilege of conducting the Church services, administering the sacraments, and alone is authorized to celebrate the Mass. A deacon may, under peculiar circumstances, preach and administer sacraments, but only by special authorization. All men in orders exercise some functions of the ministry. The bishops and archbishops and higher orders of the clergy are chosen from the ranks of the priesthood.

An important element in the polity of the Roman Catholic Church is furnished by the religious orders. These are of two kinds—the monastic orders, the members of which take solemn vows of obedience, poverty, and chastity, and the religious congregations of priests and the various brotherhoods and sisterhoods. Most of the members of these religious congregations take simple, not perpetual, vows. They are governed ultimately by a general or president, or superior, who is represented in the different countries by subordinates and by councils of various forms, though some form independent communities. The clerical members are ordained and constitute what is known as the "regular" clergy, in distinction from the parish priests, known as the diocesan or "secular" clergy. The term "regular" is from the Latin *regula,* a rule, and is applied to these priests because they live under a special rule in a community.

The orders are generally divided into provinces or communities, and the different members, wherever they may happen to be located, are under the general supervision of the head of the particular province or community.

The regular clergy pass through the same form of induction into the priesthood as the diocesan clergy. Ordination is absolutely in the hands of the bishop, and the superiors of the orders have to do simply with the control of the movement and the duties of the clergy in those orders. The orders also have lay members who take the vows, but are not inducted into the priesthood· The lay brothers assist in the conduct of the ordinary business of the order.

Members of the brotherhoods and sisterhoods take the vows, but are not ordained. They are subject to the general rules of each order and to the discipline of their superior and have duties of various kinds. Most of them are engaged in educational work. Others have philanthropic and charitable work as their special province and serve in hospitals, asylums, or, in general, care for the poor. All are spiritually under the jurisdiction of the bishop, but their appointments are made by their own superiors.

A prominent feature in the organization of the Roman Catholic Church, and an important factor in its history, is the system of ecclesiastical councils. These are general or ecumenical, plenary or national, and provincial. A general council is convoked by the Pope, or with his consent, is presided over by him or his legates, and includes all the Catholic bishops of the world. A plenary or national council is an assembly of all the bishops of a country, as the United States. A provincial council includes the bishops within the territory of a metropolitan or archbishop. There is, in addition, the diocesan synod, which is a gathering of the priests of a diocese.

The acts of a general council, to be binding, must be confirmed by the Pope; those of a plenary or provincial council must be submitted to the Holy See before promulgation, for confirmation, and for any needed correction. The scope of the general council includes doctrine and matters of discipline concerning the Church in the whole world. Plenary and provincial councils do not define, but repeat the doctrine defined by the general councils, and apply universal discipline, determined by those councils and the Holy See, by explicit statutes to each country or province, or they initiate such discipline as the peculiar circumstances may demand.

The procedure and working of these councils are similar to those of an ordinary legislative body. A plenary council is summoned either in response to a petition by the hierarchy to the Holy See or by a direct order from Rome. The president is appointed by the Pope and commissioned with the title and powers of an apostolic delegate, and, for the United States, he has been in each case the Archbishop of Baltimore. The topics are presented in the form of bills or *schemata,* prepared under the general superintendence of the hierarchy, often after special consultation with authorities at Rome. The conduct of the business is in private committees, committee of the whole, and public sessions. At the close the minutes of the debates, called *"acta,"* and the bills passed, called *"decreta,"* are sent to Rome, where they are examined by commissions who may make amendments, usually in the wording rather than in the matter. Their report is submitted to the Pope, whose approval is not, however, meant to be such an act as entails papal infallibility. As confirmed by the Holy See, these decrees are sent back to the president of the council, are promulgated and communicated to the bishops by him, and then become laws.

Diocesan synods make further promulgation and application of these decrees, applying thus the legislation to the priests and laymen of each diocese.

The laity have no voice in the conduct of the Church, nor in the choice of the local priest, but they are consulted in the management of parish affairs. In a few cases the Church property is in the hands of a board of trustees appointed by the bishop, including certain ecclesiastics and some laymen. The prevailing manner of tenure is that of the "corporation sole," under which the entire property is held under the title of "The Roman Catholic (Arch) Bishop of ——." Thus property is held officially, not personally, and passes automatically to successors in the See.

The income of the Church is from pew rents, plate collections, and offerings for baptisms, marriage ceremonies, Masses, etc. In general, all moneys pass through the hands of the priest, who retains only so much as is allowed for his personal salary and the running expenses of the Church, and the balance is credited to and used for that

Church. Collections for charities are either disbursed by the priest or are handed over by him to societies for distribution. The salaries of priests are settled for each diocese and are uniform throughout the diocese, the rector of a city Church receiving no higher salary than the priest in a country village. The reception by the priest of the full amount of the salary depends, however, upon the amount collected. In cities and the larger towns, the house and at least a portion of his living expenses are generally provided for the priest.

It is seldom that there are as many Catholic Churches in a community in proportion to the number of communicants as is the case in other religious bodies, and, as a result, comparatively few edifices are large enough to accommodate all the members of the parish at the same time. In view of this fact it is the custom to hold the Sunday morning services, or Masses, at different hours. The more important service, or high Mass, in which some parts of the liturgy are sung by the officiating clergyman and other parts by the choir, and at which a regular sermon is delivered by one of the priests, is celebrated between 10 A.M. and noon. At the other services, called low Masses, from 5 A.M. to noon, the Mass is read and a short instruction is given. At these services, varying from two to seven in number, the congregations attending are always quite different. Vespers are also sung on Sunday afternoon or evening, Mass is said daily by each priest, and special services are held on all holy days. The churches are kept open through the day for individual worship and confession. The liturgy is the same for all Roman Catholic Churches and is in Latin, except in such Uniat Churches as have the privilege of using their own language. The sermons and instructions, however, are always in the language spoken by the congregation, and the Scriptures are read in the same language. . . .

At the beginning of the World War the archbishops of the Roman Catholic Church in the United States assembled in annual convention at the Catholic University of America, in Washington, addressed to President Wilson a communication expressing the loyalty of the Catholic clergy and laity and offering their services to the government. . . .

The action of this meeting resulted in the organization of the National Catholic War Council (one of the seven officially recognized welfare agencies coöperating with the government).

The National Catholic War Council was succeeded by the National Catholic Welfare Council, changed in 1923 to National Catholic Welfare Conference, with subcommittees as follows: Department of Education, Department of Social Action, Legal Department, Department of Lay Organizations, and Department of Press and Publicity. . . .

The missionary work of the Roman Catholic Church in the United States is in charge of the American Board of Catholic Missions. This board has care of the funds contributed by parish and diocesan organizations toward home misions. The Bureau of Catholic Indian Missions, with headquarters at Washington, D. C., has special charge of missionary help to needy Indian and negro missions.

For the foreign missions work, the representative organization in the United States is the Society for the Propagation of the Faith. This is the official organization of the Holy See, with headquarters in New York City. This organization has 84 diocesan branches, each headed by its diocesan director.

Both the home and foreign missions are aided by many organizations. Not only are these organizations collecting and giving funds for these purposes, but there are religious communities, both men and women, training and sending forth their members.

The estimated amount of money contributed annually for the last ten years by the Catholics of the United States to home missions is $2,000,000, and that contributed for the same period to foreign missions, $3,500,000.

The development and extension of the missionary activities of the Catholic Church in the United States, both at home and abroad, have been most notable.

The education system of the Roman Catholic Church in the United States is well developed and thoroughly organized. It includes five classes of institutions: Parochial, secondary, normal, seminary, and university. The parochial school division is unquestionably the most important of the five enumerated. Parochial schools are to be found in each of the 105 dioceses in this country. Catholic elementary education is cared for almost exclusively by religious orders of women. In 1928 there were

121 distinct communities with a combined membership of over 70,305, engaged in this work. Parochial schools, like the parish Churches, are organized in diocesan systems and consequently come under the jurisdiction of the bishop of each diocese.

The religious orders have until recent years cared largely for the secondary education of Catholic youth. Their efforts are now being supplemented by central Catholic high schools, institutions located at central points in the large cities, and maintained by diocesan funds, or assessments levied on the parishes located in the districts they serve. The 1928 returns showed that there were 2,298 Catholic high schools, employing 14,830 teachers and caring for 225,295 pupils, in operation during that year.

The rules of the numerous teaching orders and the regulations of the different dioceses require that teachers must receive adequate training before entering the classroom. The academic work in the Catholic normal school practically parallels that of the public school teacher training institutions. The Church controls 86 normal training schools, which require the services of 1,415 teachers to care for the 16,234 students enrolled.

Most of the colleges and universities are conducted by the religious orders. Some, however, are maintained by diocesan authorities. The Catholic University of America is controlled and supported by the hierarchy. Every institution offers the usual course in arts and sciences. In the 23 universities conducted by the dioceses or by religious communities, there are 6 schools of dentistry, 10 schools of engineering, 22 schools of law, 5 schools of medicine, and 6 schools of pharmacy. A number of the colleges offer courses in education, commerce, and finance, and other subjects of a professional character. At the present time there are 160 Catholic colleges and universities for men and women, in which 6,764 teachers are employed and 96,811 students are enrolled.

A number of seminaries are maintained by the dioceses and religious orders for training candidates for the priesthood. Institutions in this division fall into two classes—major and preparatory seminaries. The difference between them lies in the fact that one class offers courses in theology while the other offers training in collegiate subjects and in some cases in those of high school grade. Preparatory seminaries are primarily intended to act as "feeders" for the major seminaries. The 169 seminaries now in operation in this country employ 1,896 priests as teachers and care for 16,016 students.

A summary of the data on record shows that there are in the United States 10,205 Catholic schools, which employ 80,609 teachers and enroll 2,585,698 students.

The charitable and welfare work of the Roman Catholic Church is very widely extended and is carried on by many different organizations, religious and otherwise. There are many religious orders of men and women devoting practically all of their time to the care of the aged, the orphans, the infirm, the blind, the deaf, and the incurable cancer patients. They maintain hospitals and also nurse the indigent sick in their homes. In fact, there is no phase of human need or human betterment to which they do not extend their charitable care and service.

It would be impossible to give even a brief summary of the far-reaching work for the poor and the unfortunate carried on by the Catholic Church throughout the United States. The communities engaged in different fields of Christian charitable work number into the hundreds. For example, the Little Sisters of the Poor, to take one religious community, conduct homes for the aged in 43 important cities in the United States. The Daughters of Charity of St. Vincent de Paul conduct 22 great hospitals, with 19 other large institutions for the care of orphans and the insane. The Sisters of Charity of St. Vincent de Paul conduct 9 hospitals and many other institutions; the Sisters of the Third Order of St. Francis conduct 37 hospitals; the Sisters of Mercy, established in many dioceses of the United States, conduct 66 hospitals.

The latest statistics available indicating the magnitude of the work throughout the United States show that the religious orders are maintaining a total of 134 homes for the aged with 15,241 inmates. Fifty of these homes are operated by the Little Sisters of the Poor, who are caring for 9,217 old people without regard to color or creed. The records show that religious orders are also maintaining 527 orphanages caring for 82,160 children. The total number of hospitals is given as 611 with patients numbering 335,427.

Nor does this cover all of the charitable activities, as the work has been extended to the establishment of settlements, visitations to penal and corrective institutions, work in rural communities and isolated districts, and work for immigrants. Many lay organizations have also been most active. Perhaps the best known among the lay groups is the Society of St. Vincent de Paul, an asociation of Catholic laymen engaged systematically in the service of the poor. The number of active members is 17,350; honorary, 3,318; subscribing, 5,187. Their total expenditures amounted in 1928 to more than $1,200,000.

Worthy of mention is the establishment, within the last few years, by aid of the Knights of Columbus, of the Boy Life Bureau, with special training for leaders in boy work, at the University of Notre Dame; the establishment of homes for girls, particularly in recreational centers, by local Catholic organizations throughout the United States; and the development, under the St. Vincent de Paul Society, of the Big Brother and Big Sister movements.

Modern Catholic charity is organized and endeavors to coördinate the activities of all the individual, religious, and lay groups, not only in the interest of economy and efficiency, but with the purpose of having them extend their influence and by united effort promote sound principles in social work. Steps have been taken toward the standardization of all the important lines of charitable service. This is being accomplished through the establishment of Bureaus of Catholic Charities, of which there are already 62 in operation in as many dioceses. They have been organized for two great tasks—the relief and the prevention of human distress. These bureaus see to it that all organizations engaged in any form of charitable work have a definite program and assist them in carrying it out. Wherever possible, priests are in charge who are trained for this particular work and are acquainted with the best social work methods and technique. In many cases they have a staff of trained lay workers which makes possible the rendering of effective service to the community.

The various surveys undertaken by the Department of Social Action, National Catholic Welfare Conference, have greatly aided in the standardization and coördination of the various diocesan agencies of social work.

Roman Catholic membership by States is here given, according to U. S. Census reports for 1926, membership being defined as follows: "Membership begins with baptism, whether that sacrament is received in infancy or in adult years, and all persons baptized in the Catholic faith are so numbered unless by formal act they have renounced such membership."

Alabama	36,019
Arizona	96,471
Arkansas	24,743
California	720,803
Colorado	125,757
Connecticut	557,747
Delaware	36,696
District of Columbia	67,348
Florida	39,379
Georgia	17,871
Idaho	23,143

Illinois	1,352,719
Indiana	312,194
Iowa	287,066
Kansas	171,178
Kentucky	177,069
Louisiana	587,946
Maine	173,893
Maryland	233,969
Massachusetts	1,629,424
Michigan	844,106
Minnesota	475,809
Mississippi	32,705
Missouri	517,466
Montana	74,222
Nebraska	154,889
New Hampshire	146,646
New Jersey	1,055,998
New Mexico	174,287
New York	3,115,424
Nevada	8,447
North Carolina	6,900
North Dakota	104,195
Ohio	972,109
Oklahoma	46,723
Oregon	55,574
Pennsylvania	2,124,229
Rhode Island	325,375
South Carolina	9,036
South Dakota	97,077
Tennessee	24,876
Texas	555,899
Utah	14,595
Vermont	89,424
Virginia	38,605
Washington	121,249
West Virginia	71,265

Wisconsin	657,511
Wyoming	18,772
Total	18,604,850

THE SALVATION ARMY

An international organization with its world headquarters in London, England, whose object is the salvation of mankind from all forms of distress—spiritual, moral, or temporal. The movement was first organized as a local mission in the East End of London in 1865 by William Booth, a minister of the English New Connexion Methodists. It spread rapidly throughout England and in 1880, as the Salvation Army, was extended to the United States, being incorporated in New York in 1899.

The Army's creed is in general based on that of the Methodist Church, but it gives little attention to the discussion of doctrinal differences, being actively engaged in proclaiming the simple evangelical gospel of salvation from sin through the sacrifice of the Lord and Saviour Jesus Christ, and in philanthropic endeavor for the benefit of the poor and needy.

The government is military in character and in 1932 was under the command of General Edward J. Higgins. The higher command is divided into territories, each territory usually being a separate country, or colony, led by a commissioner and subdivided into divisions consisting of a number of corps or posts under the direction of a captain and lieutenant.

The United States has four territories, with headquarters in New York City, Chicago, San Francisco, and

Atlanta. The Salvation Army is active in 82 countries and colonies, and preaches the gospel in 73 languages.

The constitutional problem which had been under discussion for over two years was settled in July, 1931, by the passage through the British Parliament of a bill set up to give legal force to the reforms which had been advocated for some time past. The first draft of the bill, framed by the legal advisers of the Salvation Army, contained the four main recommendations of the conference of commissioners held in London during November, 1930. They were: (1) The election of future Generals of the High Council. (2) Fixing an age of retirement for the General. (3) Setting up a Trustee Company as custodian of the property of the Army. (4) The provision of machinery for settling differences between officers of the Army and the General.

A select committee of the House of Commons was appointed to hear the arguments for and against the Bill. After many days of evidence, both for and against, the committee reported to the House, and the bill eventually passed into the law, shorn of the provisions for a retiring age and an arbitration board. It was the feeling both of the House of Commons and the House of Lords, that those two matters were purely domestic affairs which could be better arranged outside an Act of Parliament. As the Act now stands all future Generals must be elected by a competent representative body and the property of the Salvation Army in Great Britain and North of Ireland is held by a custodian company of officers appointed by virtue of their Salvation Army office.

The passage of the Bill was welcomed by all sections of thought as marking the end of an unpleasant period of constitutional upheaval. The custodian trustee company has, of course, no power over the property of the Salvation Army in the United States. In this country all the assets of the Salvation Army are held by a Board of Trustees appointed under the Charter of Incorporation.

The economic depression which persisted throughout 1931-32 brought to the Salvation Army in the United States a wider opportunity for service than ever before in its history. Officers of the movement were everywhere called in to assist the authorities in solving the problems of distress and want that have baffled and bewildered the nation during the last two years.

General and Mrs. Higgins visited the United States during 1931, holding a series of meetings in many of the principal cities from New York to San Francisco. Commander Evangeline Booth spent the last two months of the year in an evangelical tour of Europe, during which time she visited six countries, holding large gatherings in the capitals and other cities.

In 1931 there were in the service of the Salvation Army throughout the world 25,658 officers and cadets, 9,644 persons without rank wholly employed, 155,874 local officers and bandsmen, 64,954 songsters, 34,471 corps cadets, and 15,113 corps and outposts in operation. Social institutions and agencies numbered 1,568, and day schools 1,040. Among the social institutions were: 30 naval and military homes; 14 prisoners' homes, with a capacity of 638; 141 hotels for men and 23 for women, accommodating 38,150 persons; 6 inebriates' homes with 239 patients; 99 homes housing 5,105 children; 24 creches; 19 industrial schools with 1,289 pupils; 103 women's industrial homes, accommodating 3,484 women; and 92 maternity homes with 3,903 patients. The Army also maintained 301 miscellaneous social services, as well as 12 farms, 177 slum posts, 218 homes, elevators, workshops, and woodyards, accommodating 7,271 persons. In addition to 32 food depots, there were 138 combined shelters for men and 27 shelters and food depots for women. Through the 142 labor bureaus, 238,234 men and women were supplied with work. The organization published 128 periodicals, with an average circulation of 1,838,575 copies per issue.

In the United States there were, in 1931, 1,777 corps and outposts, 5,076 officers and cadets, 14,930 local senior officers and bandsmen, and 13,201 local junior officers and bandsmen. Converts during the year numbered 129,649. Among the social institutions were 89 men's hotels, 1 women's hotel, and 13 residential hotels for young women, accommodating a total of 8,998. Men's industrial homes numbering 117, with accommodation for 4,652 persons; 10 children's homes, with accommodation for 828 persons; 45 women's homes and hospitals, with accommodation for 2,992 persons; and 10 dispensaries, with a total of 25,700 patients. During the year 11,128 families were visited, while Thanksgiving and Christmas dinners were distributed to 686,946 persons. In addition 40,970 prisoners were assisted by the Salvation Army on discharge and situations were found; 15,375,452 persons were afforded temporary relief outside social service centers and hotels; 41,270 children and 8,505 mothers were given summer outings; and 238,737 men and women found employment through the Army's 105 free employment bureaus.

The national headquarters of the Salvation Army in the United States are at 120 West Fourteenth Street, New York City. Evangeline Booth, daughter of the founder, is the commander-in-chief. The territorial commissioners in 1932 are: John McMillan (Eastern); William McIntyre (Central); Benjamin Orames (Western); and Alexander M. Damon (Southern).

SCHWENKFELDERS

A SMALL body of the followers of Kasper von Schwenkfeld, a German religious teacher of Luther's time. About 200 Schwenkfelders emigrated to America and settled in Pennsylvania in 1734.

Originally opposed to war and secret societies, these matters are now left to the individual conscience. The mode of baptism is held of no consequence.

The body contributes to foreign missions through the boards of other Churches. Special emphasis is placed upon Sunday schools and the religious training of the young. A school for boys is operated at Pennsburg, Pa.

Members, 1,596, all in Pennsylvania.

SOCIAL BRETHREN

THIS body was formed in Illinois after the Civil War by members of various denominations who were opposed to politics in the pulpit. "It is quite evident," says Dr. Carroll, "that the denomination was originally formed of Baptists and Methodists, the ideas of both of these denominations and some of their usages being incorporated in the new body." But Methodist beliefs and usage seem to predominate, as among their beliefs is that of the possibility of apostasy; also baptism may be by pouring, sprinkling, or immersion, and open communion is practiced. They hold that "ministers are called of God to preach the gospel and that only."

The body is found only in Illinois. In 1926 it had 22 Churches and 1,214 members.

SPIRITUALISTS

The first spiritualistic "rappings" known in this country were those produced by the Fox sisters, at Hydesville, N. Y., in 1848. Later removing to Rochester, the rappings and knockings reported from their seances created widespread interest. Other mediums and lecturers appeared, but the more intelligent part of the public remained unconvinced of the genuineness of the phenomena.

Modern spiritualism is traced to the writings and experiences of Andrew Jackson Davis, whose book, "The Principles of Nature; Her Divine Revelation; A Voice to Mankind," first published in 1845, aroused a more permanent interest. This work, dictated by the author while in a trance, asserted the existence of spirit communication. In 1853 two prominent New Yorkers, Judge John W. Edmonds and Dr. George Dexter, published results of their investigations, including alleged messages from Swedenborg and Bacon, which added more respectability to the movement.

From 1850 to 1872 public interest in Spiritualism was widespread, and thousands of people attended the meetings held in all of the large cities and towns throughout the country. Local organizations sprang up throughout the United States, but no attempt was made to organize a national association until 1863. This first organization was loosely constructed and continued in existence for a period of only nine years. In 1893 the National Spiritualists' Association of the United States of America was organized and has since held yearly conventions.

A statement of the modern Spiritualist's beliefs, taken from a Bulletin of the U. S. Census Bureau on the subject, follows:

> With few exceptions, Spiritualists ignore doctrinal questions, such as are formulated in the creeds and confessions of the historic churches; and they seldom consider ecclesiastical topics, holding that these issues belong to past ages and that other topics are of greater moment at the present hour. They lay special emphasis on right living here upon earth, believing that their condition in the spirit life depends entirely upon what they do while in mortal form.
>
> The Declaration of Principles contains the following:
>
> "We believe in Infinite Intelligence; and that the phenomena of nature, both physical and spiritual, are the expression of Infinite Intelligence.
>
> "We affirm that a correct understanding of such expressions and living in accordance with them constitute the true religion; that the existence and personal identity of the individual continue after the change called death; and that communication with the so-called dead is a fact scientifically proved by the phenomena of Spiritualism.
>
> "We believe that the highest morality is contained in the golden

rule: 'Whatsoever ye would that others should do unto you, do ye also unto them.'

"We affirm the moral responsibility of the inidividual, and that he makes his own happiness or unhappiness as he obeys or disobeys Nature's physical and spiritual laws.

"We affirm the moral responsibility of the individual, and that against any human soul, here or hereafter."

Spiritualists believe that the spirit world is a counterpart of the visible world, only more beautiful and perfect, and that those who enter it must be free from the impress of evil wrought while in the body. They are almost unanimous in their belief in progression after the death of the body, and in the final restoration of all souls to a state of happiness; and they hold that those who die in childhood grow to maturity in spirit life. They further believe that punishment for wrongdoing continues beyond the grave until every vestige of it has been cleared away through honest effort. They are opposed to war, to capital punishment, to restrictive medical laws, and to every form of tyranny, political or religious. They declare there is no forgiveness for sin and assert that every man must work out his own destiny. Their views with regard to God are widely divergent, but the great majority of them accept Theism, using the word in the broadest possible sense, as the foundation of their philosophy.

The Spiritualists have their manual of services providing for the ordination of ministers, and a regular ritual for use at public meetings, marriages, baptisms, and funerals. Local organizations, which are commonly adopting the name of "Church," are congregational in the conduct of their affairs, but they are associated in State organizations, and these in the national organization.

There are three Spiritualist bodies in this country, as follows: The **National Spiritualist Association,** with headquarters at Washington, D. C. It had in 1926

Churches to the number of 543, and a membership of 41,233.

The **Progressive Spiritual Church** was organized in Chicago in 1907. It has a membership of 7,383.

The **National Spiritual Alliance of the U. S. A.**—Organized in Massachusetts in 1913. It has a membership of 2,015.

Spiritualists claim that there are a great many more of their faith who have not attached themselves to any Spiritualist organization.

SWEDISH EVANGELICAL CHURCHES

Swedish Evangelical Mission Covenant of America.—Represents a union of two synods and some independent congregations composed of Swedish immigrants who were formerly members of the Lutheran State Church in Sweden. Because of certain revival influences in Sweden, on coming to this country these immigrants preferred to unite in congregations of a more evangelical spirit. The union of the bodies was consummated in Chicago in 1885.

This body has not formulated any articles of faith. The Lutheran conception of the teaching of the Bible is accepted, but large freedom is given to members in holding their own views.

The Mission Covenant does both home and foreign mission work and is active in educational and philanthropic work, supporting, either as a body or by district associations, 2 schools, 2 homes for destitute children, 2 homes for sailors, 2 hospitals, and 6 homes for the aged. A publishing house is operated in Chicago.

The membership of this body in 1926 was 36,758, represented in 26 States, the largest number being in Illinois and Minnesota.

Swedish Evangelical Free Church of the U. S. A.—Composed of congregations which did not unite with the Evangelical Mission Covenant, but organized a separate body at Boone, Iowa. Regarding doctrinal questions, ministers are at liberty to believe according to their convictions. The qualifications for membership are conversion and a Christian life. Membership, 8,166.

TEMPLE SOCIETY IN AMERICA

THE Temple Society, or Friends of the Temple, was organized in Wurtemberg, Germany, in 1853 by Rev. Christopher Hoffman. In the United States there are two societies, one in New York and one in Kansas, having a total membership of 164. The chief object of the organization is the establishment of Christian colonies in the Holy Land. A society in Jerusalem is regarded as the head society.

THEOSOPHICAL SOCIETIES

HELENA PETROVNA BLAVATSKY, a Russian woman who had traveled in the Far East and had come under the instruction of certain Oriental sages, founded the first Theosophical Society in New York in 1875. The objects of the Society were: "To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, color, sex, caste, or creed. To promote the study of Aryan and other Scriptures, of the world's religions and sciences, and to vindicate the importance of old Asiatic literature, such as that of the Bramanical, Buddhist, and Zoroastrian philosophies. To investigate the hidden mysteries of nature under every aspect possible, and the psychic and spiritual powers latent in man, especially."

Later Mme. Blavatsky returned to India and founded societies there. She subsequently resided in London and died there in 1891. After her death Mrs. Annie Besant became the head of the movement, with headquarters at Adyar, India.

An important teaching of Theosophy is Reincarnation. Says an official statement on this point (U. S. Census Bulletin): "Through the experiences of its many incarnations, the soul is able to progress to the stature, nature, and dignity of Godhood and thus to emancipate itself from the necessity for further pilgrimage. The soul gets nothing by favor, but everything by merit. Literally it works out its 'own salvation with fear and trembling.' Reincarnation, too, is the doctrine of 'another chance.' A mistake means not eternal damnation, but a chance in other incarnations to make up for failure. And as a corollary it may be stated that 'original sin' finds no place in Theosophy. Reincarnation must not be confused with transmigration. 'Once a man always a man' is the saying in the Great Lodge. This doctrine of reincarnation which produces such a shock to the Western world is not claimed by Theosophy as its peculiar property; for it points out that a full half of the world believes in it, that the Bible, particularly the Old Testament, is full of it, and that Jesus, if he did not teach it, at least assented to it."

According to the same statement, "Theosophy combines the fields of science and religion; is a religious science and a scientific religion."

The U. S. Census reports for 1926 take account of three Theosophical organizations in this country. The **American Theosophical Society,** headquarters at Wheaton, Ill., had 223 lodges and 7,503 members. The **Theosophical Society of New York, Independent,** had 1 lodge and 55 members. The **Universal Brotherhood and Theosophical Society** is composed of members unattached to local organizations throughout the world, reported at more than 50,000. The International Headquarters at Point Loma, Calif., comprise an estate of some 300 acres, which, together with the buildings, has an estimated value of $3,875,000. There is also a United Lodge of Theosophists, with headquarters at Los Angeles, reporting no statistics.

UNITARIANS

"UNITARIANISM," to quote a Unitarian author, "is, in general, the religious system of all who affirm the unity of God. Specifically, it is the belief of certain free Christian Churches and individuals whose religious faith is 'the fatherhood of God, the brotherhood of man, the leadership of Jesus, salvation by character, and the progress of mankind onward and upward forever.'" Unitarianism is popularly known only in its negative aspects, in its rejection of the orthodox views of the Trinity, the person of Jesus Christ, and of the authority of the Bible.

Unitarians point to the Arian views regarding Jesus, as held in the early Church, as essentially in harmony with the modern Unitarian position. Unitarianism may be traced to the Reformation period, when in the theological ferment of the times anti-Trinitarian views gained a following. Michael Servetus, in the West, assailed the doctrine of the Trinity and was burned at the stake in Geneva in 1553. But it was Faustus Socinus, coming from Italy and settling in Poland in 1575, who became the chief exponent of Unitarian doctrines. The central point in the Socinian creed was denial of the divinity and atonement of Jesus Christ. At the close of the sixteenth century there were more than four hundred Socinian Churches in Poland. By 1670, however, Unitarianism had been suppressed in Poland by the accession of a Catholic king and the adherents of the faith put to death or exiled.

In the eighteenth century Socinian views leavened many Presbyterian and Baptist Churches in England as well as many of the clergy of the Church of England. It was from these communions that the first Unitarian Churches were formed.

Unitarian opinions were held by many of the Puritan settlers of New England, and a majority of the early Massachusetts Churches finally went over to the Unitarian faith. King's Chapel, in Boston, the first Episcopal Church established in New England, in 1787 excluded from its prayer book all references to the Trinity and to the deity of Jesus Christ, and, ordaining for its pastor James Freeman, a reader who had adopted Unitarian views, the Church became the first Unitarian society in America. During the early part of the nineteenth century the Unitarian controversy—or the Calvinistic controversy, according as one views it—unsettled many of the Congregational Churches in Massachusetts. The Unitarians directed their criticisms mainly against the Calvinistic view of man's fallen nature. In 1805 a Unitarian was appointed to the divinity chair of Harvard College, and that institution came completely under the control of liberal views. In 1819 William Ellery Channing preached a sermon at the dedication of a Unitarian church in Baltimore which, on account of its "moral argument against Calvinism," became a Unitarian classic. Within a year one hundred and twenty Congregational Churches in New England, among them Plymouth Church, founded in 1620, went over to Unitarianism.

The Unitarians as a denomination have rejected all suggestions of creed-forming; but the National Unitarian Conference has declared that "these Churches accept the religion of Jesus, holding in accordance with his teaching that practical religion is summed up in love to God and love to man." Unitarian congregations usually adopt the following covenant: "In the love of truth and the spirit of Jesus Christ we unite for the worship of God and the service of man." Unitarians reject the orthodox doctrines of the fall of man, of the natural corruption of his nature, and of the atoning or sacrificial character of the death of Christ as a means of man's recovery. They discover no need of a mediator between God and man. But they affirm the natural dignity of human nature and the kinship of man to God. Salvation is the enjoyment of communion with God, "the soul fulfilling its destiny of enjoying the constant indwelling presence of God with a consciousness like that of Christ." It is to be sought and gained "through the exercise of the soul's highest powers and the repression of all low desires."

Unitarians are credited with 353 Churches and 60,152 members. The body has theological schools at Meadville, Pa., and Berkeley, Calif. The Harvard Divinity School was Unitarian from 1817 to 1878, since which time it has been undenominational. About one-half of the Unitarian membership of the country is in Massachuestts. New York, California, New Hampshire, and Maine each has a large membership.

UNITED BRETHREN

THIS denomination is often confounded with the Moravian Brethren, or *Unitas Fratrum;* but the two bodies are separate and distinct. While they bear similar names and both originated among German people, the *Unitas Fratrum* originated in Moravia and the United Brethren arose in the United States, although the former had a footing in this country more than half a century before the latter organization took its rise.

Philip William Otterbein came to America in 1752 as a missionary of the German Reformed Church. Soon afterwards he obtained what he regarded as his first Christian experience, and his ministry took on a deeply spiritual and evangelistic character. Revivals followed his preaching, and he was joined by many of his converts in extending the work. The movement continued to spread, and, on account of opposition to the work in his own Church, conferences were called to provide means for conserving the results. At a conference held in Frederick County, Md., in 1800 a Church organization was formed, taking the name of the United Brethren in Christ. Otterbein and Martin Boehm, a Mennonite preacher who had coöperated with Otterbein, were elected bishops. In 1815 a general conference was held, at which a discipline and a Confession of Faith were adopted. During the first years of the movement the work was confined mainly to the German people of New Jersey, Pennsylvania, and Maryland; but in later years the Church spread westward and was extended among English-speaking people. Now the German language is used in only about four per cent of the congregations.

The founders of the United Brethren Church were in intimate association with the pioneers of Methodism in America. Otterbein assisted at the ordinations of Methodist ministers at the Baltimore Conference in 1784, and in his evangelistic labors he preached the same doctrines and proceeded in much the same way as the Methodist preachers. In doctrine and polity the Church which he organized is Methodistic, and the body is represented in the Methodist ecumenical councils. The Church has bishops, presiding elders, exhorters, class leaders, and stewards; also quarterly, annual, and general conferences. Bishops are elected for a four-year tenure, but are eligible for reëlection. Since 1899 women are eligible for the ministry. But one order of ministers, that of elder, is recognized. The mode of baptism is left to the choice of the candidate. Ministers are appointed to their charges by a stationing committee, and presiding elders are elected by the annual conferences.

A new constitution and a revised Confession of Faith were adopted by the General Conference in 1889. Provision was made for lay representation in the General Conference, and a rule was set aside forbidding membership in secret societies.

The missionary work of the denomination is promoted through three agencies—namely, conference missions, the Home Mission and Church Erection Society, and the Foreign Missionary Society. These three agencies employ 475 persons as missionaries, while the annual contributions for their support aggregate $610,000.

The Church, through the Foreign Missionary Society, is promoting missionary work in West Africa, Porto Rico, Japan, China, and the Philippine Islands.

The Woman's Missionary Association of the Church is an agency for raising funds which are expended through the Foreign Missionary Society and the Home Mission and Church Erection Society. Representatives from the Woman's Missionary Association are members of these societies in the administration of missions. The Church has a large printing establishment and office building in Dayton, Ohio.

The educational institutions of the Church in the United States include seven colleges—Otterbein at Westerville, Ohio; Lebanon Valley at Annville, Pa.; Indiana Central at Indianapolis, Ind.; Kansas City University at Kansas City, Kans.; York College at York, Nebr.; Philomath College at Philomath, Oregon; and Shenandoah at Dayton, Va. The Church supports but one seminary for the training of ministers—namely, Bonebrake Theological Seminary, at Dayton, Ohio. The Church maintains three homes for orphans and aged people—namely, Quincy Orphanage and Home at Quincy, Pa.; Otterbein Home, near Lebanon, Ohio; and the Baker Home at Puente, Calif. These are large institutions supported by voluntary gifts and farming lands.

Church membership reported in 1929, 395,854, besides 10,824 in the foreign field. There are 86,945 members in Ohio, 81,729 in Pennsylvania, 65,807 in Indiana, 30,537 in West Virginia, 17,818 in Kansas, and smaller numbers in 24 States. The gifts to benevolences in 1929 amounted to $1,441,131. Sunday school membership, 438,145.

United Brethren (Old Constitution).—Following the constitutional changes of 1889, a bishop and eighteen delegates withdrew from the General Conference and organized another General Conference, on the basis of the constitution of 1841. This body is known as the Old Constitution. The old rule forbidding membership in secret societies is in force. Headquarters are at Huntington, Ind., where a publishing house and a college are conducted. The body is active in missionary work. It had, in 1926, 372 Churches and 17,772 members.

United Christian Church.—A small body which broke away in 1864. This branch practices foot-washing. Headquarters are at Palmyra, Pa. Membership, 577.

UNIVERSALIST CHURCH

Universalist opinions, it is claimed, were held by many apostolic and Church fathers and have existed in every age of the Church. The Universalist denomination, however, is of modern origin, is confined mostly to the American continent, and it embraces but a portion of those who hold the Universalist belief. It dates from the arrival of the Rev. John Murray, of London, in Good Luck, N. J., in September, 1770, although there were some preachers of the doctrine in the country before that time. Mr. Murray preached at various places in New York, Pennsylvania, and Massachusetts, and societies sprang up in all these States as a result of his ministry. His first regular settlement was at Gloucester, Mass., where a church was built in 1780, but he afterwards removed to Boston.

A convention, held at Philadelphia in 1790, drew up and published the first Universalist profession of faith, consisting of five articles, outlined a plan of Church organization, and declared itself to be in favor of the congregational form of polity. Another convention; at Oxford, Mass., in 1793, subsequently developed into the Convention of the New England States, then into the Convention of New England and New York, and finally into the present organization, the General Convention.

Among the younger men at the second Oxford convention was Hosea Ballou, who soon became the recognized leader of the movement and for half a century was its most honored and influential exponent. During his ministry, extending from 1796 to 1852, the 20 or 30 Churches increased to 500, distributed over New England, New York, Pennsylvania, Ohio, Indiana, and Illinois, although the greater part were found in New England. It was, however, the era of the propagation of the doctrine and of the controversies to which that gave rise, and little attention was paid to organization.

About 1860 agitation began for a more coherent organization and a polity better correlated than the spontaneous congregationalism which had developed during the earlier period, and the result was that at the centennial convention of 1870 a plan of organization and a manual of administration were adopted under which the denomination has since been conducted.

The historic doctrinal symbol of the Universalist denomination is the Winchester Profession, adopted at the annual meeting of the General Convention held in Winchester, N. H., in September, 1803, and is essentially the same as the first profession of faith in the five articles formulated and published by the Philadelphia Convention in 1790. The convention adopting it was simply a yearly gathering of Universalists without ecclesiastical authority, and the articles were merely set forth as expressing the general belief of the Churches. They have ever since been acknowledged by the denomination at large, however, as expressing its faith. They are as follows:

> We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God and of the duty, interest, and final destination of mankind.
>
> We believe that there is one God, whose nature is Love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.
>
> We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practice good works; for these things are good and profitable unto men.

At the session of the General Convention in Boston, October, 1899, a still briefer Statement of Essential Principles was adopted and made the condition of fellowship, in the following terms: "The Universal Fatherhood of God; the spiritual authority and leadership of his Son. Jesus Christ; the trustworthiness of the Bible as containing a revelation from God; the certainty of just retribution for sin; the final harmony of all souls with God." However, to this statement of principles was added the so-called "Liberty Clause," as follows: "The Winchester

Profession is commended as containing these principles, but neither this, nor any other precise form of words, is required as a condition of fellowship provided always that the principles above stated be expressed."

Universalists, as a body, are now practically Unitarians, so far as the person, nature, and work of Christ are concerned. As to mode of baptism, both immersion and sprinkling are practiced.

In the Universalist Church there is a General Convention, meeting biennially, and State Conventions, meeting annually. A system of supervision is in use which includes a general superintendent and local superintendents in many of the States, as well as regional superintendents in some sections where Churches are comparatively few.

Home mission work is carried on chiefly in North Carolina, Tennessee, and Texas. A foreign mission is sustained in Japan. There are three colleges, the principal one being Tufts College, in Massachusetts, 3 academies, and 3 theological schools, having a total property valuation of $12,892,008.

The headquarters and the publishing house of the body are at Boston, Mass.

Members reported in 1926, 54,957. Massachusetts, New York, and Maine lead in numbers.

VEDANTA SOCIETY

This was formed in New York in 1898, based upon doctrines of a Hindu philosophy, as promulgated in a series of lectures given in New York by a visitor to the World's Parliament of Religions, Chicago World's Fair, 1893. Societies for the study and dissemination of the Vedanta religion or philosophy have been formed also in Boston, San Francisco, and Los Angeles. Membership, 350.

VOLUNTEERS OF AMERICA

THIS is an organization formed in New York City in 1896 by Ballington Booth, who was commander of the American work of the Salvation Army. Owing to disagreements with his father, Gen. William Booth, concerning the work in this country, Ballington Booth and his wife, Maude Ballington Booth, separated from the Salvation Army and organized the Volunteers of America. Its organization is based upon that of the United States army, and its government is more democratic. The Volunteers are more closely related to the Churches, and they administer the sacraments of the Lord's Supper and baptism. The work is among the same classes and along the same lines as that of the Salvation Army, and the forces of the new organization have extended to all the principal centers of the United States. An additional feature is the Volunteer Prisoners' League for reforming prisoners, with branches in thirty State prisons. The headquarters are in New York City.

This body had 28,756 members in 1926, showing a gain of more than 18,000 since 1916.

APPENDIX

CANADIAN CHURCHES

The United Church of Canada.—The United Church of Canada is a natural outcome of conditions. In Canada there was never an Established, or a State, Church, although in the early life of the country there was a danger of class privileges in Church and education creeping in. However, the strong democratic spirit of the early settlers made such impossible.

The Methodist, the Congregational, and the Presbyterian Churches, working in their own spheres, gradually came to realize that there was little difference between their working faiths.

The preparation for the movement came through the uniting of the Presbyterian Churches into a National Presbyterian Church in 1875, and the uniting of all the various Methodist bodies of Canada in 1884.

In 1902 definite steps began toward the union of these Churches. A committee was appointed to draw up a Basis of Union. During the World War a number of Churches broke away from denominational control and formed a General Council of Union Churches. These were local unions, where the spirit of local coöperation had become stronger than that of denominational affiliations. The foolish overlapping of denominational effort became more and more evident during the troublesome times between 1914 and 1920.

In 1921 the General Assembly of the Presbyterian Church decided to go forward into Union "as expeditiously as possible." The Methodist Church had voted once, and in spite of a small minority had decided to go into Union as an unbroken body.

The union of these Churches was consummated June 10, 1925. A little less than one-third of the Presbyterian Churches decided to remain out of the Union.

The United Church, thus formed of the three denominations, was comprised of 8,691 congregations, 792 remaining out, of which eight were Congregational. The three historic denominations came into Union with a loss of 8½ per cent of the total congregations, or about 12 per cent of the self-sustaining Churches.

The Basis of Union of these Churches was carefully drawn up, through years of earnest study, by the outstanding men of the three denominations. This document was drawn up:

(a) To provide a doctrinal basis for union.

(b) To provide a doctrine which should be effectively used in teaching.

(c) This doctrine should serve as the Churches' testimony to the world.

The source and standard of faith is Jesus Christ, the living Lord. It has no speculative theories to announce. The ancient creeds of the Church are recognized and respected. The working faith of Christianity is emphasized as a power to redeem all phases of human life. "It desires, as 'being put in trust with the gospel,' to declare, simply and clearly, the great central verities, which are contained in the Holy Scripture, and have been tested in the evangelical experience of two thousand years."

The polity of the United Church of Canada is Presbyterial; one supreme court, the General Council; eleven territorial Conferences, each comprising approximately three to four hundred ministers, and an equal number of representative laymen, elected from the Sessions and Official Boards of the local congregations, and exercising authority over the ministry in the matter of admission and discipline; below this there is the Presbytery, whose functions are to maintain oversight of the pastoral charges, form new pastoral charges or local churches, superintend the education of students looking forward to the ministry, license candidates to preach, induct and have oversight of ministers within its bounds. In the local congregation, the spiritual affairs are looked after by a Session (of which the minister is the moderator), elected by and from the membership and ordained or set apart to office. The temporal affairs of the congregation are cared for by a Board of Stewards (Managers) and these joint Boards, together with representatives of Sunday School, Young People's, and Women's organizations, constitute the Official Board of the local charge.*

The General Council functions through its Executive between meetings, which are held every second year, together with the following administrative Boards: Education; Evangelism and Social Service; Foreign Missions; Home Missions; Publication; Religious Education; Church Architecture; Church Worship and Ritual; Historical Matters; Law and Legislation; Missionary and Maintenance; Finance; Literature, General Publicity, and Missionary Education; Negotiations with Other Churches.

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* "Church Union in Canada after Three Years," by Rev. R. J. Wilson, D.D., p. 13.

Statistics: Members, 671,349; congregations, 7,622; ministers in the active work, 2,805; givings last year for all purposes, $14,297,698; Woman's Missionary Society revenue, $838,302; real property values (local congregational property only), $92,723,483; debt upon all real property (local congregational property only), $4,856,439; college endowments, $4,542,621; pension fund: capital reserves, $5,304,326.99; mission reserves and trust funds, $1,453,764.33.

The Church of England in Canada.—The first English Churchmen to land on what are now the shores of Canada were probably John and Sebastian Cabot and their party, who, in 1497, sailing from Bristol in the Matthew, effected a landing, and set up a large cross, carrying two flags, one of which was the cross-marked banner of England, the other that of St. Mark, the patron of their own native city of Venice. In 1577 Sir Francis Drake, the great explorer of the spacious days of Elizabeth, came to the Northern Pacific and saw the snow-capped peaks of British Columbia. The third expedition of Sir Martin Frobisher (1578) landed on Canadian shores. Hakluyt's "Voyages" thus describes the last corporate act of this expedition: "Martin Wolfall on Winters Forance (presumed to be in Baffin's Land) preached a godly sermon, which being ended he celebrated also a Communion upon the land, at the partaking whereof were the Captain of the Anne Francis, and many other Gentlemen and Soldiers, Mariners and Miners, with him. This celebration of the Divine mystery was the first sign, seal, and confirmation of Christ's name, death, and passion ever known in these quarters."

It was not, however, till 1710, in the reign of Queen Anne, that regular services, according to the use of the Church of England, began in what is now the Dominion of Canada. This took the form of "a service of thanksgiving for the success of Her Majesty's Arms," conducted in the chapel at Port Royal (now Annapolis Royal), by Rev. John Harrison, chaplain to Commodore Martin, the sermon being preached by Rev. Samuel Hesker, Chaplain to the Hon. Colonel Reading's Marines. The first British settlement was made at Halifax in 1749, where St. Paul's, the oldest Anglican Church in Canada, was erected the following year. With the coming of the United Empire Loyalists to Nova Scotia, New Brunswick, Prince Edward Island, Upper and Lower Canada, the Church of England in Canada began a period of expansion, giving us the first bishop, Dr. Inglis, of Nova Scotia, and the first university, King's College, Windsor, N. S. (removed to Halifax, N. S., in 1923). Since then immigration from the Motherland and the Mother Church, aided by natural increase, has led to steady and healthy growth. The provision of the ministry of the Word and Sacraments for the early settlers was made through the generosity of the Society for the Propagation of the Gospel. Aid in building churches and in providing books came from the Society for Promoting Christian Knowledge. The Colonial and Continental Church Society also did much fine work in providing missionaries and school-teachers. The splendid work among the Indians and Eskimos was begun and carried on for many years by heroic missionaries of the New England Company and of the Church Missionary Society, while white settlers in the West (as well as earlier in the East) were cared for by the clergy sent out by the Society for the Propagation of the Gospel.

As the Church of England in Canada is an integral part of the Anglican Communion throughout the world, its doctrinal position is the same as that of the Mother Church of England.

The General Synod of the Church sets forth this position as follows: "We declare this Church to be, and desire that it shall continue, in full communion with the Church of England throughout the world, as an integral portion of the one Body of Christ composed of Churches which, united under the One Divine Head and in the fellowship of the one Holy Catholic and Apostolic Church, hold the one Faith revealed in Holy Writ, and defined in the Creeds, as maintained by the undivided primitive Church in the undisputed Ecumenical Councils; receive the same Canonical Scriptures of the Old and New Testaments, as containing all things necessary to salvation; teach the same Word of God; partake of the same Divinely ordained Sacraments, through the Ministry of the same Apostolic Orders, and worship one God and Father through the same Lord Jesus Christ, by the same Holy and Divine Spirit, Who is given to them that believe to guide them into all truth. And we are determined, by the help of God, to hold and maintain the Doctrine, Sacraments, and Discipline of Christ as the Lord hath commanded in His Holy Word, and as the Church of England hath received and set forth the same in 'The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church, according to the Use of the Church of England; together with the Psalter or Psalms of David appointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons'; and in the Thirty-Nine Articles of Religion; and to transmit the same unimpaired to our posterity."

1. *General Organization.*—The primary unit of organization in the Church of England in Canada is the parish, the work of which is under the direction of the clergyman.

These parishes are grouped together into dioceses, each of which is under the direction of a bishop. At the present time there are twenty-six dioceses in Canada.

The dioceses again are grouped together into ecclesiastical provinces, each of which is presided over by a Metropolitan, with the title of Archbishop. There are four ecclesiastical provinces at the present time. Each of the four Archbishops, however, is also a Diocesan Bishop.

There is also the General Synod, which stands as the highest legislative body of the Church of England in Canada, at the head of which is the Primate, who is also Metropolitan of one of the ecclesiastical provinces, as well as a Diocesan Bishop.

Thus we have the following organization of the Church of England in Canada:

The Parish—with its Clergyman, Wardens, and Vestry.

The Diocese—with its Bishop and Synod.

The Ecclesiastical Province—with its Archbishop and Provincial Synod.

The Church of England in Canada—with its Primate and General Synod.

The General Synod is composed of all the bishops, and of clergy and laity elected by each diocese, the number of diocesan representatives, however, varying according to the clerical strength of the diocese.

It is composed of two houses—the Upper House, consisting of the bishops, and the Lower House, consisting of the clergy and laity. While normally these two houses meet in separate sessions, they frequently sit together for the discussion of the problems which arise in connection with the work of the Church.

As the General Synod meets only once in three years, the work is carried on between sessions by the Executive Council of the General Synod, a body composed of the bishops and of a proportionate representation of clerical and lay representatives from each diocese.

2. *Departmental Organization.*—While, speaking generally, the work of the Church as a whole comes under the direction of the General Synod, yet for greater efficiency in the carrying out of this work, the General Synod delegates to certain bodies, constituted by itself, special parts of the Church's work.

There are, at the present time, three Boards working under the General Synod and appointed by it for the promotion of three lines of work: The Board of Missions, the General Board of Religious Education, and the Council for Social Service.

The Church of England in Canada has always taken a deep interest in educational work, thus carrying on the traditions of the Motherland in this field. The history of the educational development in Canada points clearly to the leadership which this Church has supplied.

The evidence of the Church's interest in educational work may be seen in the number of Church colleges and schools under its control, conveniently distributed, in practically every province, from Nova Scotia to British Columbia.

The following statistics, taken from the last report of the General Synod, will show the numerical strength of the Church of England in Canada. The figures are for the year 1930: Church population, 886,331; communicants, 257,091; clergy, 1,815; parishes, 1,626; Sunday schools, 2,297; Sunday school membership, 200,508; Church universities and colleges, 10.

STATISTICS OF ALL RELIGIOUS BODIES IN CANADA

A religious census of 1931 in the Dominion of Canada shows the following membership figures for all religious bodies in that country, the information having been furnished by Dr. Donald M. Solandt, of Toronto:

Denomination	Members	Males	Females
Adventist	15,983	7,869	8,114
Anglican	1,635,321	843,773	791,548
Baptist	443,229	223,006	220,223
Brethren and United Brethren in Christ	15,067	7,401	7,666
Buddhist	15,670	9,651	6,019
Christian	11,431	6,004	5,427
Christian Science	18,418	7,990	10,428
Church of Christ and Disciples of Christ	15,778	7,824	7,954
Confucian	23,982	22,588	1,394
Doukhobor	14,905	7,628	7,277
Evangelical Association	22,080	11,124	10,956
Greek Catholic	186,587	106,735	79,852
Greek Orthodox	102,115	57,962	44,153
Holiness Movement	4,115	2,028	2,087
International Bible Students	13,439	6,852	6,587
Jews	155,606	78,505	77,101
Lutheran	394,052	226,247	167,805
Mennonites	88,565	45,117	43,448
Mormon	21,947	11,284	10,663
No religion	20,473	14,914	5,559
Pagan	4,994	2,625	2,369
Pentecostal	25,917	12,588	13,329
Plymouth Brethren	6,881	3,391	3,490
Presbyterian	870,482	456,045	414,437
Protestant	23,282	13,033	10,249
Roman Catholic	4,098,546	2,096,972	2,001,574
Salvation Army	30,635	14,835	15,800
United Church	2,016,897	1,022,267	994,630

Denomination	Members	Males	Females
Unitarian	4,445	2,350	2,095
Various	59,901	31,558	28,343
Not given	16,043	14,375	1,668

FEDERATED CHURCHES

FEDERATED Churches were classified as a separate group by the U. S. Census Bureau in its reports of religious bodies for 1926. In its Bulletin on Federated Churches some interesting figures are given.

The first Federated Church appears to have been formed in Massachusetts in 1887, and for a number of years Churches of this character were confined to New England. The schedules returned for 1926 show 361 Federated Churches, located in 40 States, having a total membership of 59,977. Of the total membership the Congregationalists lead, with 20,152, followed by the Methodist Episcopal, 13,861; Presbyterian, U. S. A., 9,061; Northern Baptists, 5,375; Methodist Episcopal, South, 1,312; Presbyterian, U. S., 1,087; Universalists, 1,080; Christian, 831; Disciples, 732; Unitarians, 644; all others, 5,842.

The 361 Federated Churches reporting are composed of the denominational units shown below:

Congregational and Methodist Episcopal, 87 Churches; Congregational and Northern Baptist, 41; Methodist Episcopal and Presbyterian in the United States of America, 27; Congregational and Presbyterian in the United States of America, 22; Northern Baptist and Methodist Episcopal, 20; Northern Baptist, Congregational, and Methodist Episcopal, 15; Northern Baptist and Presbyterian in the United States of America, 11; Congregational and Universalist, 9; Methodist Episcopal and Methodist Episcopal, South, 8; Congregational and Disciples of Christ, 6; Congregational and Unitarian, 5; Northern Baptist, Methodist Episcopal, and Presbyterian in the United States of America, 4; Presbyterian in the United States and Presbyterian in the United States of America, 3; Unitarian and Universalist, 3; Christian Church and Congregational, 3; Disciples of Christ and Presbyterian in the United States of America, 3; Congregational and United Presbyterian, 3; other Federated Churches, 91.

The number of Federated Churches by States follows:

Alabama	1
Arizona	1
Arkansas	4
California	14
Colorado	2
Connecticut	13
Florida	1
Georgia	1
Idaho	1
Illinois	21
Indiana	5
Iowa	20
Kansas	15
Kentucky	1
Louisiana	1
Maine	20
Massachusetts	36
Michigan	18
Minnesota	10
Missouri	5
Montana	4
Nebraska	12
Nevada	1
New Hampshire	15
New Jersey	2
New Mexico	2
New York	31
North Dakota	3
Ohio	22
Oklahoma	3
Oregon	2
Pennsylvania	6
Rhode Island	1
South Dakota	5
Texas	2
Utah	2
Vermont	40
Washington	14
West Virginia	2
Wisconsin	2

"THE RELIGIOUS STATUS OF THE STATES"

Figures obtained and published by the U. S. Census Bureau, in its census of religious bodies for 1926, show the number of denominations existing in each State, together with the total membership of all these denominations in such States. Comparison is made also with the same reports for 1916. In the table below these figures are given, affording at a glance, from a statistical point of view, what might be called "the religious status of the States":

State	Denominations in 1926	Total Membership, All Bodies, in 1926	Demominat.ons in 1916	Membership in 1916
Alabama	74	1,217,170	64	1,009,465
Arizona	41	153,086	30	117,014
Arkansas	63	621,307	54	583,209
California	110	1,567,511	92	893,366
Colorado	77	352,863	69	257,977
Connecticut	65	956,458	56	724,692
Delaware	43	110,142	38	86,524
District of Columbia	68	238,871	55	164,413
Florida	75	528,465	60	324,856
Georgia	66	1,350,184	56	1,234,132
Idaho	52	162,679	54	135,386
Illinois	144	3,357,954	126	2,522,373
Indiana	117	1,382,816	104	1,177,341
Iowa	109	1,080,156	97	937,334
Kansas	102	766,578	96	610,347
Kentucky	77	1,051,504	68	967,602
Louisiana	55	1,037,008	44	863,067
Maine	43	294,092	39	255,293
Massachusetts	85	2,500,204	71	1,977,482
Maryland	83	758,046	74	602,587
Michigan	121	1,787,023	109	1,181,431

State	Denominations in 1926	Total Membership, All Bodies, in 1926	Denominations in 1916	Membership in 1916
Minnesota	91	1,282,188	81	931,388
Mississippi	54	800,729	48	762,977
Missouri	103	1,581,278	89	1,370,551
Montana	55	152,387	50	137,566
Nebraska	84	561,423	78	440,791
Nevada	15	19,769	14	16,145
New Hampshire	37	223,674	32	210,736
New Jersey	91	1,981,584	77	1,337,983
New Mexico	37	215,547	33	209,809
New York	122	6,796,142	104	4,315,404
North Carolina	67	1,406,883	57	1,080,723
North Dakota	61	304,963	53	255,877
Ohio	130	2,866,496	114	2,291,793
Oklahoma	88	581,083	78	424,492
Oregon	78	232,731	66	179,468
Pennsylvania	135	5,212,050	126	4,114,527
Rhode Island	52	451,395	49	344,060
South Carolina	44	872,806	39	794,126
South Dakota	64	294,622	56	199,017
Tennessee	74	1,018,071	71	840,133
Texas	86	2,280,514	76	1,784,620
Utah	27	369,591	25	280,848
Vermont	27	161,123	28	145,682
Virginia	82	1,172,363	76	949,136
Washington	88	384,222	82	283,709
West Virginia	77	532,106	72	427,865
Wisconsin	95	1,473,064	84	1,162,032
Wyoming	35	62,975	24	39,505

COMPARATIVE STATISTICAL SUMMARY OF ALL RELIGIOUS BODIES

There were in the United States in 1926, according to returns published by the Bureau of the Census, 213 religious bodies, or denominations, with 231,983 organizations and 54,624,976 members, as compared with 200 denominations reporting 226,718 organizations and 41,926,854 members in 1916. At the census of 1926 the total expenditures for all purposes were $814,371,529, as compared with $328,809,999 in 1916. The value of church edifices in 1926 was $3,842,577,133, as compared with $1,676,600,582 in 1916.

Comparative figures are shown in the following table for number of members for the denominations for which data were collected in 1926 and 1916:

Denomination	Membership 1926	Membership 1916
Adventist Bodies:		
Advent Christian Church	29,430	30,597
Seventh-Day Adventist Denomination	110,998	79,355
Church of God (Adventist)	1,686	848
Life and Advent Union	535	658
Churches of God in Christ Jesus (Adventist)	3,528	3,457
African Orthodox Church	1,568	....
African Orthodox Church of New York	717	....
American Ethical Union	3,801	2,850
American Rescue Workers	1,989	611
Apostolic Over-Coming Holy Church of God	1,047	....
Assemblies of God, General Council	47,950	6,703
Assyrian Jacobite Apostolic Church	1,407	748
Baha'is	1,247	2,884
Baptist Bodies:		
Northern Baptist Convention	1,289,966	[1]1,244,705

[1] Includes Free Baptists.

Denomination	Membership	
	1926	1916
Southern Baptist Convention	3,524,378	2,708,870
Negro Baptists	3,196,623	2,938,579
General Six Principle Baptists	293	456
Seventh-Day Baptists	7,264	7,980
Freewill Baptists	79,592	54,833
United American Freewill Baptist Church (Colored)	13,396	13,362
Freewill Baptists (Bullockites)	36	184
General Baptists	31,501	33,466
Separate Baptists	4,803	4,254
Regular Baptists	23,091	21,521
United Baptists	18,903	22,097
Duck River and Kindred Associations of Baptists (Baptist Church of Christ)	7,340	6,872
Colored Primitive Baptists	43,978	15,144
Two-Seed-in-the-Spirit Predestinarian Baptists	304	679
Independent Baptist Church of America	222	....
American Baptist Association	117,858	....
Brethren, German Baptists (Dunkers):		
Church of the Brethren (Conservative Dunkers)	128,392	105,102
Old German Baptist Brethren	3,036	3,399
The Brethren Church (Progressive Dunkers)	26,026	24,060
Seventh-Day Baptists (German, 1728)	144	136
Church of God, New Dunkers	650	929
Brethren, Plymouth:		
Plymouth Brethren I	4,877	3,896
Plymouth Brethren II	13,497	5,928
Plymouth Brethren III	684	476
Plymouth Brethren IV	1,663	1,389
Plymouth Brethren V	2,152	1,820
Plymouth Brethren VI	88	208
Brethren, River:		
Brethren in Christ	4,320	3,805
Old Order or Yorker Brethren	472	432
United Zion's Children	905	1,152
Catholic Apostolic Church	3,408	2,768
Christadelphians	3,352	2,922
Christian and Missionary Alliance	22,737	9,625
Christian Church (General Convention of the Christian Church)	112,795	118,737
Christian Science Parent Church	582	....

Denomination	Membership 1926	 1916
Christian Union	8,791	13,692
Church of Armenia in America	28,181	27,450
Church of Christ (Holiness)	4,919	....
Church of Christ, Scientist	202,098	....
Church of God	23,247	7,784
Church of God (Headquarters, Anderson, Ind.)	38,249	....
Church of God and Saints of Christ	6.741	3,311
Church of God in Christ	30,263	....
Church of the Nazarene	63,558	32,259
Churches of Christ	433,714	317,937
Churches of God, Holiness	2,278	....
Churches of God in North America, General Eldership of the	31,596	28,376
Churches of the Living God:		
Church of the Living God, "The Pillar and Ground of Truth"	5,844	2,009
Church of the Living God, Christian Workers for Fellowship	11,558	9,626
Churches of the New Jerusalem:		
General Convention of the New Jerusalem in the United States of America	5,442	6,352
General Church of the New Jerusalem	996	733
Communistic Societies:		
Amana Society	1,385	1,534
United Society of Believers (Shakers)	192	367
Congregational Churches	881,696	[2]809,236
Congregational Holiness Church	939	....
Disciples of Christ	1,377,595	1,226,028
Divine Science Church	3,466	....
Eastern Orthodox Churches:		
Albanian Orthodox Church	1,993	410
Bulgarian Orthodox Church	937	1,992
Greek Orthodox Church (Hellenic)	119,495	119,871
Roumanian Orthodox Church	18,853	1,994
Russian Orthodox Church	95,134	99,681
Serbian Orthodox Church	13,775	14,301
Syrian Orthodox Church	9,207	11,591
Evangelical Church	(206,080)	210,530
Evangelical Congregational Church	(20,449)	....
Evangelical Synod of North America	314,518	339,853
Evangelistic Associations:		
Apostolic Christian Church	5,709	4,766

[2] Includes Evangelical Protestant Church of North America.

Denomination	Membership 1926	1916
Apostolic Faith Mission	2,119	2,196
Christian Congregation	150	645
Church of Daniel's Band	129	393
Church of God as Organized by Christ	375	227
Hephzibah Faith Missionary Association	495	352
Metropolitan Church Association	1,113	704
Missionary Church Association	2,498	1,554
Missionary Bands of the World	241	218
Pillar of Fire	2,442	1,129
Church of God (Apostolic)	492	....
Federated Churches	59,977	....
Free Christian Zion Church of Christ	187	6,225
Free Church of God in Christ	874	....
Friends:		
Society of Friends (Orthodox)	91,326	92,379
Religious Society of Friends (Hicksite)	16,105	17,170
Orthodox Conservative Friends (Wilburite)	2,966	3,373
Friends (Primitive)	25	60
Holiness Church	861	926
Independent Churches	34,501	56,757
Jewish Congregations	4,087,357	[3]357,135
Latter-Day Saints:		
Church of Jesus Christ of Latter-Day Saints	542,194	403,388
Reorganized Church of Jesus Christ of Latter-Day Saints	64,367	58,941
Liberal Catholic Church	1,799	....
Liberal Church of America	358	....
Lithuanian National Catholic Church of America	1,497	7,343
Lutheran Bodies:		
United Lutheran Church in America	1,214,340	763,596
Evangelical Lutheran Augustana Synod of North America	311,425	204,417
Evangelical Lutheran Synodical Conference of America	1,292,620	777,701
Evangelical Lutheran Synod of Missouri, Ohio, and Other States	1,040,275	....
Evangelical Lutheran Joint Synod of Wisconsin and Other States	229,242	....

[3] Seat holders contributors only.

Denomination	Membership 1926	 1916
Slovak Evangelical Lutheran Synod of the United States of America	14,759	....
Norwegian Synod of the American Evangelical Lutheran Church	8,344	....
Norwegian Lutheran Church of America	496,707	318,650
Evangelical Lutheran Joint Synod of Ohio and Other States	247,783	164,968
Lutheran Synod of Buffalo	9,267	6,128
Evangelical Lutheran Church in America (Eielsen Synod)	1,087	1,206
Evangelical Lutheran Synod of Iowa and Other States	217,873	130,793
Danish Evangelical Lutheran Church in America	18,921	14,544
Icelandic Evangelical Lutheran Synod in North America	2,186	1,830
Finnish Evangelical Lutheran Church of America, or Suomi Synod	32,071	18,881
Lutheran Free Church	46,366	28,180
United Danish Evangelical Lutheran Church in America	29,198	17,324
Finnish Evangelical Lutheran National Church of America	7,788	7,933
Finnish Apostolic Lutheran Church	24,016	6,664
Church of the Lutheran Brethren in America	1,700	892
Evangelical Lutheran Jehovah Conference	851	831
Independent Lutheran Congregations	11,804	....
Mennonite Bodies:		
Mennonite Church	34,039	34,965
Hutterian Brethren, Mennonites	700	982
Conservative Amish Mennonite Church	691	1,066
Old Order Amish Mennonite Church	6,006	7,665
Church of God in Christ (Mennonite)	1,832	1,125
Old Order Mennonite Church (Wisler)	2,227	1,608
Reformed Mennonite Church	1,117	1,281
General Conference of the Mennonite Church of North America	21,582	15,407
Defenseless Mennonites	1,060	854
Mennonite Brethren in Christ	5,882	4,737
Mennonite Brethren Church of North America	6,484	5,127

Denomination	Membership	
	1926	1916
Krimmer Brueder-Gemeinde	797	894
Mennonite Kleine Gemeinde	214	171
Central Conference of Mennonites	3,124	2,101
Conference of the Defenseless Mennonites of North America	818	1,171
Stauffer Mennonite Church	243	209
Unaffiliated Mennonite Congregations	348	....
Methodist Bodies:		
Methodist Episcopal Church	4,080,777	3,717,785
Methodist Protestant Church	192,171	186,908
Wesleyan Methodist Connection (or Church) of America	21,910	20,778
Primitive Methodist Church in the United States of America	11,990	9,353
Methodist Episcopal Church, South	2,487,694	2,114,479
Congregational Methodist Church	9,691	12,503
Free Methodist Church of North America	36,374	35,291
New Congregational Methodist Church	1,229	1,256
Holiness Methodist Church, Lumbee River Conference	459	434
Reformed Methodist Church	390	....
African Methodist Episcopal Church	545,814	548,355
African Methodist Episcopal Zion Church	456,813	257,169
Colored Methodist Protestant Church	533	1,967
Union American Methodist Episcopal Church	10,169	3,624
African Union Methodist Protestant Church	4,086	3,751
Colored Methodist Episcopal Church	202,713	245,749
Reformed Zion Union Apostolic Church	4,538	3,977
Reformed Methodist Union Episcopal Church	2,265	2,196
Independent African Methodist Episcopal Church	1,003	....
Moravian Bodies:		
Moravian Church in America	31,699	26,373
Evangelical Unity of Bohemian and Moravian Brethren in North America	5,241	1,714
Bohemian and Moravian Brethren Churches	303	320

Denomination	Membership 1926	Membership 1916
New Apostolic Church	2,938	3,828
Old Catholic Churches in America:		
American Catholic Church	1,367	475
Old Catholic Church in America	1,888	4,700
North American Old Roman Catholic Church	14,793	....
The (Original) Church of God	1,869	....
The Pentecostal Assemblies of the World.	7,850	....
Pentecostal Holiness Church	8,096	5,353
Pilgrim Holiness Church	15,040	5,276
Polish National Catholic Church of America	60,974	28,245
Presbyterian Bodies:		
Presbyterian Church in the United States of America	1,894,030	[4]1,625,817
Cumberland Presbyterian Church	67,938	72,052
Colored Cumberland Presbyterian Church	10,868	13,077
United Presbyterian Church of North America	171,571	160,726
Presbyterian Church in the United States	451,043	357,769
Associate Synod of North America (Associate Presbyterian Church)	329	490
Associate Reformed Presbyterian Church	20,410	15,124
Synod of the Reformed Presbyterian Church of North America	7,166	8,185
Reformed Presbyterian Church in North America, General Synod	1,929	2,386
Protestant Episcopal Church	1,859,086	1,092,821
Reformed Bodies:		
Reformed Church in America	153,739	144,929
Reformed Church in the United States.	361,286	344,374
Christian Reformed Church	98,534	38,668
Free Magyar Reformed Church in America	3,992	....
Reformed Episcopal Church	8,651	11,050
Roman Catholic Church	18,605,003	15,721,815
Salvation Army	74,768	35,954

[4] Includes Welsh Calvinistic Methodist Church.

Denomination	Membership 1926	 1916
Scandinavian Evangelical Bodies:		
Swedish Evangelical Mission Covenant of America	36,838	29,164
Swedish Evangelical Free Church of the United States of America	8,166	6,208
Norwegian and Danish Evangelical Free Church Association of North America.	3,781	2,444
Schwenkfelders	1,596	1,127
Social Brethren	1,214	950
Spiritualists:		
National Spiritualists' Association	41,233	23,197
Progressive Spiritual Church	7,383	5,831
National Spiritual Alliance of the United States of America	2,015	....
Temple Society of America	164	260
Theosophical Societies:		
American Theosophical Society	7,448	5,097
Theosophical Society of New York, Independent	55	72
Universal Brotherhood and Theosophical Society	50,000	....
Unitarians	60,152	82,515
United Brethren Bodies:		
Church of the United Brethren in Christ	377,436	348,828
Church of the United Brethren in Christ (Old Constitution)	17,872	19,106
United Christian Church	577	....
Universalist Church	54,957	58,566
Vedanta Society	200	190
Volunteers of America	28,756	10,204
Other denominations[5]	....	30,492

[5] Not reported in 1926.

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